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**SPIRITUALITY, EDUCATIONAL  
POLICY AND LEADERSHIP:  
A STUDY OF HEADTEACHERS**

**Glenys June Woods**

**Thesis submitted for the degree of  
Doctor of Philosophy**

**August 2003**

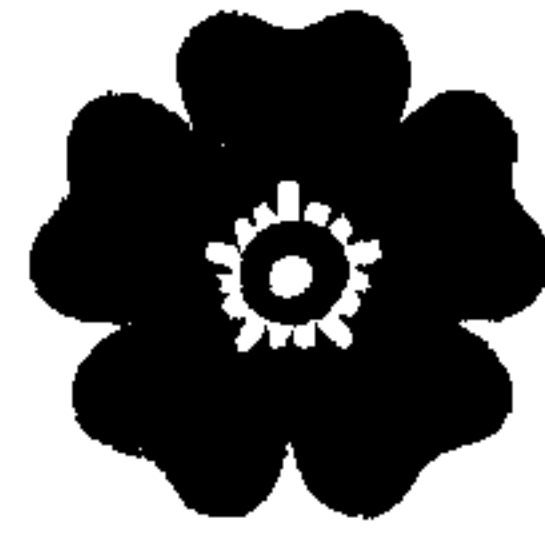
**The Open University**

**Centre for Educational Policy, Leadership  
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## ABSTRACT

If a state education system, like that of England, is required to promote pupils' spiritual development, educational policy needs to deal with the question of what spirituality is about and whether a shared idea of it is possible in a diverse society. The study seeks to offer a contribution to meeting this need.

At the heart of the study is the setting out of an experientially grounded theoretical perspective on human spirituality, based in a tradition of research into spiritual experiences. A conceptual distinction is drawn between a core type of spiritual experience and other types. The study concentrates on how the former relate to the process of policy mediation by school leaders.

Its focus is headteachers, with the aim of learning more about their spiritual experiences and views on spirituality, how far they are likely to be open to ideas from the theoretical perspective, and the relationship between spirituality and leadership. These issues were investigated through a postal survey of primary, middle and secondary headteachers, followed up by a small number of interviews with headteachers who had completed the questionnaire.

The main conclusions are that spiritual experiences of the core type are widespread amongst headteachers and that the awareness they gain through these experiences contributes to their leadership and the meaning with which they imbue spirituality in their role as policy mediators. However, there are significant variations in headteachers' views on spirituality, according to religious belief for instance, which

suggests that caution should be exercised in considering the potential of the theoretical perspective to be part of a shared understanding.

Implications are suggested. These include facilitation in continuing professional development of dialogue around the spiritual and greater efforts (including research) to enhance recognition and understanding of the experiential aspect of spirituality and its relevance to educational policy and leadership.

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# INTRODUCTION

Deciding what spirituality is about poses a problem in a diverse society. This problem matters in education because legislation in England requires compulsory schooling to be concerned with spirituality, and because education if it is to be properly balanced, needs to be about all aspects of the person including the spiritual.

The study sets out to contribute to conceptualising spirituality in the context of educational policy. It does this by putting forward an experientially grounded theoretical perspective on human spirituality, based in a tradition of research into spiritual experiences, that can be utilised in this context. The spiritual experiences which ground the theoretical perspective have implications for people's views and behaviour. Of special interest in the study, therefore, is how these relate to the practical professional life of those who are in influential positions to interpret and lead policy. The study investigates headteachers to explore this further. It seeks to learn more about:

- i. headteachers' spiritual experiences and the extent to which such experiences are similar to what would be expected from the theoretical perspective;
- ii. the extent to which headteachers are likely to be open to ideas from the theoretical perspective;
- iii. the relationship between spirituality and leadership.



In addition the study seeks to learn more about headteachers' perceptions of how conceptualisation of the spiritual has been dealt with in their school policy and of the policy climate in which they exercise their leadership role in relation to the spiritual.

As the study begins with a policy problem, the first two chapters consider policy. Chapter 1 discusses the conceptualisation of policy in the context of education in order to draw attention to its complexity and especially highlights its mediated character. The empirical work of the study concentrates on a part of what goes on within that process of policy mediation (school leaders' conceptualisation and views of the spiritual and, most particularly, the role of the experiential aspect in school leadership and policy mediation). Chapter 2 examines national educational policy in England since 1944 concerning spirituality, including the perspectives of the main national religious bodies concerned with state funded schooling. It highlights some of the challenges facing educational policy on the spiritual, which have implications for leadership and policy concerning spirituality in schools.

The second two chapters turn to spirituality. Chapter 3 considers the basic conceptual problem involved in attempting to develop a meaningful notion of spirituality for educational policy purposes, outlines some of the main conceptual differences and perspectives in the education debate, and suggests the possibility of a 'shared contextualisation' of human spirituality.

Chapter 4 sets out a theoretical perspective which, it is suggested, may contribute to the shared contextualisation referred to at the close of Chapter 3. This is based on



studies of spiritual experiences which provide a rich evidential base for exploring human spirituality. The theoretical perspective put forward draws from a tradition of research into spiritual experiences and on seminal theorising and data collection in this tradition by Sir Alister Hardy and more recent theoretical and empirical work by David Hay and others. Sir Alister Hardy was an eminent zoologist who undertook research into spiritual experiences and in 1969 founded the Religious Experience Research Unit at Manchester College, University of Oxford - now the Religious Experience Research Centre, based at St David's College Lampeter. He advanced understanding in a way that can potentially reach across religious and secular beliefs. He did this through the collection and analysis of recorded experiences of a spiritual nature and suggested a theoretical interpretation which built on Darwinian evolution theory. The chapter considers research which has followed up and tested Hardy's interpretation and some of the critiques of the validity of spiritual experience. The discussion is drawn together in order to present a theoretical view on human spirituality (the naturalistic theoretical perspective) which is the main basis for the empirical work. Recognising that the subject of spirituality is vast (see Jones et al 1986), the study is not intended to provide a thorough-going analysis of the concept of spirituality as, for example, Chatterjee (1989) has attempted.

Chapter 5 discusses four areas which are relevant to school leadership and spirituality. Firstly, the policy context of school leadership is considered, especially the values tensions which affect headteachers. Secondly, the ways in which headteachers influence their schools are briefly outlined. Transformational leadership is of special interest, and is critically examined, because central to it is a concern with



ethics and higher aspirations. This suggests a link with spiritual experiences, especially the quintessential type of spiritual experience with which this study is concerned and which a body of research has found to have implications for ethical orientation and behaviour. A model of 'transforming leadership' is put forward which aims to take account of critical concerns about the original conception of transformational leadership. Thirdly, leadership and gender, and what implications this may have for spirituality, is considered. Finally, work on spirituality and leadership is discussed. The chapter concludes that more research is needed on school leadership and spirituality, especially the experiential aspect of the spiritual in relation to school leadership. The conceptualisation of spiritual experience put forward in Chapter 4 provides a rich, research-based perspective through which to explore the relevance of spiritual experience to headteachers' leadership and how they imbue meaning in the spiritual in the life of the school.

Chapter 6 begins by discussing the empirical research aims which are developed from the prior chapters. The three main empirical research aims are to find out whether numbers, frequency and type of spiritual experiences amongst headteachers accord with expectations of the naturalistic theoretical perspective; to find out how far headteachers' views are consistent with ideas and propositions in the naturalistic theoretical perspective; and to investigate the relationship as perceived amongst headteachers between spirituality and leadership. The secondary research aims are to learn more from headteachers about grounding issues as they arise in school policy on the spiritual and to find out headteachers' perceptions of values tensions and stress related to national educational policy.

Chapter 6 goes on to discuss methodology and the methods of investigation. A postal survey of headteachers, of primary, middle and secondary schools, in three selected English local education authorities was carried out in 1999. The survey was used to give some insight into patterns of views, perceptions and spiritual experiences. The data are reported in chapters 7 and 8. Interviews with a selected number of headteachers (seven in all) who had taken part in the survey were carried out in 2000. These followed up some of the survey findings, in order to find out more about their spiritual experiences and how these influence their leadership, and are reported in Chapter 9.

Chapter 10 discusses what has been learnt from the empirical work and considers the implications for educational policy and leadership.



## CHAPTER 1

### THE MEDIATED CHARACTER OF POLICY

Policy studies have been many and varied<sup>1</sup>. As Harman (1980: 55) observes, the word ‘policy’ is used “to refer to a highly diverse set of activities”, for instance, a country’s foreign policy, a city’s policy on traffic or a shop’s policy on returned goods. Some scholarly writers “distinguish between policies, goals, decisions and law, while others often use these terms interchangeably” (Harman 1980: 55-56). Some use the term ‘policy’ in a more limited way - for instance, restricting it to “stated or written official policies” (*ibid.*). One of the most influential texts in the 1990s on school management, according to Grace (1995), was by Caldwell and Spinks (1988). This for instance, emphasises policy-making as a logical, highly structured and formalised process. Ranson (1995: 440-442), in his theorisation of educational policy, whilst viewing public policy as intrinsically political, involving a “complex plurality of citizens” and needing to “balance competing values”, also describes it as involving discrete stages (generation, formulation, implementation and evaluation) and as emphasising the ‘thought-through’ rather than ‘muddling through’.

However, policy does not always occur in neat stages and is not necessarily a regular, ordered, rational process (Glatter 1979). It is not just that empirically some of these stages may not occur, as Ranson indicates. It can be that pressure to respond to an external initiative - such as the introduction of new technologies which require innovative policies on working practices (which I have dealt with in my own

industrial relations experience) - results in stages occurring in a compressed time-frame and almost simultaneously. As a result, the monitoring and evaluation of the impact of such a change may start almost immediately, feeding into the formulation of a developing policy, with implementation of that policy taking place in rapid succession and monitoring and evaluation continuing and feeding into a process of re-formulation and refining of policy. This cycle may then recur over a period of time until some measure of stability is achieved. Scott (1996: 134) concludes that “the policy process is continuous, rather than cyclical, since it cannot be understood as a series of discrete stages”. Whilst Caldwell and Spinks (1988) point to the benefits of formalised policy, they have also placed emphasis on the importance of intuitive understanding by school leaders and draw attention to the limits of relying entirely on rational analysis (Caldwell and Spinks 1998).

It is helpful to look at policy as a mediated process. Ball (1994a/b) especially has developed this view. His distinctive contribution to the theorisation of the policy process is “the emphasis it places on the mediated character and complex determinations of that process, from formation to practice” (Hatcher and Troyna 1994:156). So, for instance, he draws attention to the scope for and variety of interpretations and responses that are integral to understanding policy, how policy can act to encourage certain ways of thinking and discourage others, and how policy can be about the distribution of authority and ‘voice’.

According to Ball, policy is both ‘text’ and ‘discourse’. These are two different conceptualisations, but they are not discrete. Policy is not one or the other, but both - “they are ‘implicit in each other’ ” (Ball 1994a: 15).



The idea of policy as text draws from literary theory. It refers to policy as representations which are encoded (put into language, symbols and actions which fit the policy-makers' purposes) and decoded (the process whereby recipients of policy attempt to make sense of encoded policy messages). Textual representations of policy can take various forms: laws, policy documents, formally and informally produced commentaries that 'make sense' of these, and speeches (Bowe and Ball, with Gold 1992: 20-21). Because interpretation is integral to encoding and decoding,

Gaps and spaces for action and response are opened up or re-opened ... Thus the physical text that pops through the school letterbox... does not arrive 'out of the blue' - it has an interpretational and representational history - and neither does it enter a social or institutional vacuum (Ball 1994a:17)

A distinction is made between policy texts which are, drawing on Barthes<sup>2</sup>, *readerly* or *writerly*. With readerly texts there is "the minimum of opportunity for creative interpretation by the reader", of which some of the national curriculum documents are examples (Bowe and Ball, with Gold 1992: 11). Writerly texts "self-consciously invite the reader to 'join-in', to co-operate and co-author... to feel a sense of 'ownership' ", of which TVEI (Technical Vocational Educational Initiative) is an example (*ibid.*). I use the terms *closed* and *open*, closed meaning policy which allows very little scope for interpretation and open meaning policy which invites creative interpretation and an ongoing dialogue to develop and refine it.



The idea of policy as discourse draws from Foucault's theories (Foucault 1971, 1974, 1977, 1981). Discourses are what is said and the way things are said, but they are more than that. They are also about "who can speak, when, where and with what authority. Discourses embody the meaning and use of propositions and words. *Thus certain possibilities for thought are constructed.*" (Ball 1994a: 21-22 - my emphasis). Ball argues that there is misunderstanding of what policy is because there is misunderstanding of what policy does: its effect is primarily discursive - that is, policy changes the possibilities we have for thinking otherwise (Ball 1994a:23). It has been argued that Ball's work tends to overplay how much scope there is to adapt and re-create policies. For example Hatcher and Troyna (1994: 161) criticise what they see as "inconsistencies and contradictions" in Ball's understanding of the policy process. In particular, they argue that

unlike texts, policies have to be put into practice in the real life of institutions in order to 'work'. Authors cannot *impose* a response at the level of discourse... In contrast, the state, while it also cannot impose an interpretation at the level of discourse, certainly *can* impose one at the level of practice... (*op. cit.*: 163)

In my view, Hatcher and Troyna are quite correct. Policies are not the same as literary texts: policies, through legislation for example, can require people to do certain things, which is not an option open to writers of books, film-makers, and so on. Ball, however, makes it clear, that it is not his intention to convey the impression that policy is always subordinate to the interpretation of those at the receiving end (Ball 1994b:180). I take it that Ball means it is an empirically open question

concerning the balance between a policy's capacity to force change in a certain way and the degree of interpretation possible in the policy's 'gaps and spaces'.

This raises the issue of power, a protean and complex concept in itself (Corfield 1995: 1, Bowe and Ball with Gold 1992: 22-23). The classic Weberian definition of power is "the probability that one actor within a social relationship will be in a position to carry out his own will despite resistance..." (Weber 1964: 152). This notion of power emphasises its location in a person or agency and the intentional exercise of power which necessarily involves an inequality of power between the parties in such a relationship (Clegg 1989: 4, 10 - see also Bennett and Harris 1997, Etzioni 1961). It reflects an idea of power as direct control. However, other conceptions of power have emphasised mechanisms of discipline - disciplinary power - through routinized practice, generalised rules and the influences of discourses (Clegg 1989: 3, 35, 71).

Following Foucault, Paechter (1998: 55) stresses that power is not a single monolithic entity

held solely by one individual or group, but is distributed in complex ways throughout a social world. It is inscribed in our social forms, in our ways of being and in the spaces we inhabit.

The important thing is not so much who wields power but what are the mechanisms of discipline (Foucault 1980: 145, Paechter 1998:56). Disciplinary control is present in or effective through all kinds of minute, detailed arrangements and interactions,



including how people are distributed and grouped, activities organised in timetables and the like, and how training and qualifications are organised (Foucault 1991: 139-169).

Policy may empower<sup>3</sup> certain people or groups, i.e. reduce a deficiency in the power or influence of a marginalised person or group relative to others, or further empower those who are already privileged. This is the *political dimension of empowerment* (Paechter 1998: 67).

There is also a *personal dimension of empowerment* which is concerned with strengthening the self. It includes such things as improving self-confidence, self-esteem and the ability to cope with difficulties, gaining self-understanding and awareness, learning skills and extending capabilities, learning to deal with emotions, strengthening inner resolve, learning to accept oneself and making the most of what is at one's disposal.

This personal dimension can be the object, consciously intended or otherwise, of policy. A policy may improve the self-esteem of people affected by it, hence enhancing empowerment, or it may have negative effects, inducing too much stress for instance and diminishing personal empowerment. Usher and Edwards (1995) highlight Foucault's concept of pastoral power<sup>4</sup>. This consists of practices and techniques by which people's inner lives - their 'souls' - are brought into the process of governance and their inner desires and sense of identity encouraged to develop in ways that align them and are helpful to the dominant needs of the modern economy. Pastoral power, which is exercised "not through force and repression but through

‘educating’ people to govern themselves” (*op. cit.*: 15), is becoming, according to Usher and Edwards, more prominent in contemporary government. Usher and Edwards’ analysis raises useful questions about whether encouragement and provision of opportunities for people to ‘find themselves’ and explore their inner life means that modern society is helping to liberate people or whether it is manipulating people to serve society’s needs.

Personal empowerment has a bearing on the extent to which a person is able to be involved in the policy processes and on how they react to and interpret policy. It affects the ability to take advantage of, or create opportunities to influence, policy formulation, for example, to integrate successfully a policy with which recipients or implementers of policy agree into their conduct, or to resist or adapt a policy where they do not. Most crucially, personal empowerment is important in how a person deals with the experiencing of policy, not in a utilitarian sense of how influential or advantaged that person may be by the policy but in how they interact with it and what it means for their inner self. Our capacities to make the most of experiences - whatever they may be and however negative - are what ultimately shape our well-being and sense of happiness and worth, as Giddens (1994) argues in his discussion of ‘positive welfare’. This well-being depends “less on controlling the outer world than controlling the inner one” (*op. cit.*: 181). Both the political and personal dimensions of empowerment depend not only on material and cultural resources, but also inner resources.

At all levels – national, local, school – policy needs *grounding*. Grounding refers to the fact that policy formulation, interpretation and so on needs to draw on some form of knowledge-base and understanding of the issue being addressed and on the



contributions of people with a legitimate voice to be heard. In their model of the policy process, Caldwell and Spinks (1988: 95) see policy-makers engaging in policy research (“the gathering of information to shed further light on the issue and the [policy] alternatives”) and communication with constituents (“the identification of alternatives which are considered desirable and acceptable by the various individuals and groups in the school community”). Their ideal policy-making working party is composed of individuals who possess relatively high levels of both expertise and stake in the issue concerned. Those with expertise are generally people “with special training and/or experience in the issue”; those with a stake are generally people “who will be required to implement the policy and whose lives will in some way be affected by the policy” (*op. cit.*: 101).

Glatter makes the point that the worlds of national policy and policy in schools are not separate and discrete: “... ‘policy-making’ and ‘the policy process’ are terms that are relevant not simply to governmental levels: they have considerable significance in relation to institutions as well”, though the policy process in institutions is less visible, less public, and more difficult to observe, than at national and local level (Glatter 1979: 39). In addition, it should not be assumed that political and value questions are only settled at the national level (see also Baldrige 1989: 62 on the significance of policy at the institutional level):

Educational institutions, and the staff within them, also determine political or value questions that impinge upon the lives of their students and pupils just as much as do the organs of educational government. This is what gives the

policy process within institutions as much significance as that within government. (Glatter 1979:39)

Headteachers are key interpreters of national policies, whose judgement “in conditions where an increase in the autonomy of schools has been accompanied by enhanced powers for headteachers, not only defines the individual identities of their schools, but also serves to temper the pace and direction of change” (Fitz *et al.* 1997: 29). The main area of interest in this study is located within the process of policy mediation. It is the challenge on headteachers posed by the policy requirement to promote pupils’ spiritual development (especially concerning how to ground the spiritual) and the part headteachers’ own spirituality plays in enhancing their inner resources as they mediate policy. Chapter 2 looks at the national policy context, mindful of the complex, mediated character of policy.

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<sup>1</sup> Examples in education include Archer (1981), Ball (1990), Bennett (1991), Dale (1989), Kogan (1975, 1985), Salter and Tapper (1981), Weaver (1979). A good review is provided by Ranson (1995).

<sup>2</sup> See Barthes (1977: 118, [1973] 1990: 4-6); Wiseman (1989: 86-88, 95).

<sup>3</sup> Terms such as empowerment tend to evoke certain emotions, usually positive, despite (or because) their meanings can be so broad, as Vincent (1996: 3) notes. The definition used here is designed to be open, meaning that empowerment is not always a positive thing.

<sup>4</sup> Usher and Edwards analytically separate pastoral from disciplinary power. They describe disciplinary power as concerning processes through which the nation state gathers knowledge about the population and uses this knowledge to carry out programmes of action to manage and govern.



## **CHAPTER 2**

# **NATIONAL EDUCATIONAL POLICY ON THE SPIRITUAL IN ENGLAND**

### **2.1 Policy History: 1944 to 1988**

The 1944 Education Act established the modern state education system in England and explicitly required that the system contribute towards spiritual development (1944 Education Act, Part II, para. 7<sup>1</sup>). The term ‘spiritual’ was used rather than ‘religious’ because, according to Canon Hall who played a major part in drafting the legislation, “... [the word ‘spiritual’] was much broader. If we had used the word ‘religious’ they would have all started arguing about it”<sup>2</sup>. Priestley explains how those behind the 1944 Act were clearly “looking for something that was to permeate the whole educational process” (Priestley 1985b: 28). Thus William Temple, then Archbishop of Canterbury and an influential figure in the framing of the Act, was deeply concerned for the spiritual welfare of all children, whether or not they were educated in denominational schools. Whilst he saw proper education as having a religious character which means an understanding of God - “Therefore our ideal for the children of our country is the ideal for truly religious education”<sup>3</sup> - this was not a sectarian perspective<sup>4</sup>. Temple recognised that religion could often be divisive (Priestley 1985b).



To understand why the drafters of the legislation wanted to include a reference to the religious or spiritual which was broadly acceptable, it is necessary to understand something of the context provided by the war years. The threat of totalitarianism and the cruelties of Nazism were interpreted by many in Britain as demonstrating that secular values alone were insufficient to sustain civilised society (Chadwick 1997: 26)

The White Paper of 1943 concluded that there was widespread respect in British society for the values that religious education was intended to teach (*ibid.*). The impetus behind religious education was more than a concern with institutional faith.

There has been a very general wish, not confined to representatives of the Churches, that religious education should be given a more defined place in the life and work of the schools, springing from *a desire to revive the spiritual and personal values in our society* and in our national tradition (White Paper on Educational Reconstruction, Cmd. 6458, 1943 III, p.36<sup>5</sup> - my emphasis).

Much of the attention and efforts of central government after implementation of the 1944 Act and up to the 1970s were concentrated on expansion and growth of the education service, rather than the content of education (Gilliat 1996: 165). Relatively little attention was paid at national level to the requirement to contribute to spiritual development (Priestley 1985a: 112). It lay, in the words of the Church of England's National Society, "cosily dormant" (Brown and Furlong 1996: vii).

As central government and its agencies came to pay greater attention to the content of education in schools, spirituality began to make a re-appearance on the national stage in the 1970s (Gilliat 1996: 165). HMI (Her Majesty's Inspectors) started to develop ideas on a common curriculum<sup>6</sup>. Initially, the focus was on secondary education and in 1977 HMI produced a list of eight areas of experience which included the spiritual alongside the aesthetic and creative, ethical, linguistic, mathematical, physical, scientific, and social and political (DES 1977: 6). However, the spiritual at this point is no longer seen as pervading education as was assumed in the 1944 Act, but is one component of the school curriculum side by side with a variety of others (Priestley 1985a: 113).

The effort to explore what the spiritual means brought in some of the contentiousness that adopting the term 'spiritual' in the 1944 Act was intended to avoid. In contrast to the other areas of experience (which were given a single paragraph), only the spiritual was given by HMI "the attention of two separate and contrasting writers" (Priestley 1985a: 113). According to Priestley (1985b: 30), the "story behind this is that a Senior Inspector wrote the first paragraph and a Senior Civil Servant, who disagreed with it and insisted on the right to reply, wrote the second". Thus in the 1977 supplement to 'Curriculum 11-16', the following two descriptions were produced<sup>7</sup>:

1. The spiritual area is concerned with the awareness a person has of those elements in existence and experience which may be defined in terms of inner feelings and beliefs; they affect the way people see themselves and throw light for them on the purpose and meaning of life itself. Often these feelings



and beliefs lead people to claim to know God and to glimpse the transcendent; sometimes they represent that striving and longing for perfection which characterizes human beings but always they are concerned with matters at the heart and root of existence.

2. The spiritual area is concerned with everything in human knowledge or experience that is connected with or derives from a sense of God or of gods. Spiritual is a meaningless adjective for the atheist and of dubious use to the agnostic. Irrespective of personal belief or disbelief, an unaccountable number of people have believed and do believe in the spiritual aspects of human life, and therefore their actions, attitudes and interpretations of events have been influenced accordingly.

The approach represented by the first of these was reflected in the HMI curriculum document published in 1985 (see HMI 1989: 32). It was emphasised that this provided one perspective and was not the only possible or an original point of view.

The process of consultation that HMI engaged in through the 1985 document was overtaken by the Conservative Government's Education Reform Act 1988 which introduced a National Curriculum and other major reforms. Nevertheless, the two HMI definitions reflect a continuing tension between interpreting spirituality in religious terms, drawing from conceptions of God for instance (the second of the definitions), and a broader idea of spirituality (the first of the definitions).

## **2.2 Policy History: 1988 to date**

### **2.2.1 Background**

There are important differences in the context of policy on the spiritual between the 1940s and the present time. Institutional religion is less influential and has fewer active members in contemporary Britain. Britain was then a less pluralist society with Christian beliefs being predominant, although by no means universal. Hence, representatives of the main Christian church in England, the Church of England, were closely involved in the drafting of the 1944 Act. More recently, the main Christian churches are situated amongst other institutions and beliefs. This was evident in the symposium and forum organised by the then School Curriculum and Assessment Authority (SCAA), discussed below, in which participants from Christian churches were just one component of the interests and views represented. Also noticeable in this regard is the involvement of the Muslim community and Humanists, for example, in educational debates (The Islamic Academy 1993, British Humanist Association 1993). It has been argued that the effect of much of the education legislation since 1979 has been to weaken the partnership between Church and State in education, diminishing the control and influence of the former (Arthur 1995a: 449).

Nevertheless, the main national religious leaders have a continuing influence - for instance in helping to shape national debate, through contacts with policy-makers and the positions some of them hold in the House of Lords (see for example House



of Lords Hansard 1996: columns 1691 - 1777). Moreover, religion remains influential in setting the values and ethos of many schools.

An enduring feature of the English education system is the dual system of state-funded denominational and non-denominational (ND) schools. The 1944 Act brought denominational and ND schools into one state (maintained) framework (Francis 1992), which in its essentials remains to the present having been reasserted by the 1988 Education Reform Act (Chadwick 1997: 25) and the 1998 School Standards and Framework Act. About 16% of secondary schools in England are denominational, as are 35% of primary schools. Most are Roman Catholic (RC) or Church of England (CofE), with much smaller numbers of Methodist and Jewish schools<sup>8</sup>. In 1998 the Islamia Primary School became the first Muslim school to join the state sector (DfEE 1998), marking an important extension of the dual system, and the first Sikh and Seventh Day Adventists schools have also been admitted to the public sector (Blunkett 2000). There are also moves to bring Steiner schools into the state sector (Woods and Woods 2002).

One of the influences on educational policy in the 1990s was concern about what is often perceived as an erosion of the moral standards of society and about how schools should be combating this.. Events such as the killing of toddler James Bolger and the murder of the London headteacher, Philip Lawrence, focused concern. Anxieties were expressed about what were seen as dangerous trends towards moral relativism (House of Lords Hansard 1996; see newspaper headlines and cuttings reproduced in Appendix A). This was influential in SCAA's work (Tate 1996), but has not gone unchallenged (Smith and Standish 1997).

As part of this concern with values in education, the role of schools in pupils' spiritual (and moral) development has since the 1988 Act been given considerably more attention during the 1990s at national level than in previous years (DfE 1994; NCC 1993; Ofsted 1994a, SCAA 1995, 1996a). This was also reflected in developments in requirements for the training of teachers and school leaders (DfE 1994, TTA 1997).

## **2.2.2 Central Government and Agencies**

### ***2.2.2.1 Inspection***

Since the early 1990s, Ofsted (Office for Standards in Education) inspectors have been required to report on the spiritual development of pupils at denominational and ND schools (as well as moral, social and cultural)<sup>9</sup>. Ofsted were therefore drawn into considering what was meant by spiritual development and how its promotion could be evaluated. The 1993 Ofsted framework for inspections<sup>10 11</sup> provided guidance on spiritual development which emphasised as a criterion for judgement the extent to which pupils displayed such things as a system of personal beliefs and a sense of awe and wonder (Ofsted 1993a: 21). The framework also explained that the spiritual “is not synonymous with ‘religious’ ” (Ofsted 1993a: 21)<sup>12</sup>.

A consultation exercise on spiritual development, involving teachers, school governors and others in education, reported apparent “overwhelming support for the inclusive definition of spiritual development as distinct from religious belief” (Ofsted 1994b: 4), i.e. that schools' efforts to promote spiritual development should not be



confined to religious education, but should be reflected in, amongst other things, the values and attitudes the school identifies, upholds and fosters (Ofsted 1994a: 9)<sup>13</sup>. In its commentary on the results of the consultation exercise, Ofsted also highlighted the fact that many responses considered the key-word in spiritual development to be theology rather than religion:

Broad theology does not necessarily presuppose the existence of a particular God... There are many views about ‘enduring reality’. Some (not all of whom would call themselves religious) believe in some form of life after death: others (including some who would describe themselves as religious) do not believe in a personal life after death but still take the view that there is nevertheless an ongoing direction and purpose to life and see themselves as having some involvement with, and commitment to, the future (Ofsted 1994b :6).

A major result of this consultation exercise was a change in emphasis. Inspectors were asked “to look much more at the provision made by schools and less at the outcomes observable in individual pupils” (Ofsted 1994b: 20, repeated Ofsted 1999: 39), so that the emphasis was less on assessing children’s spiritual development than on assessment of how the school is trying to promote this development. This was a recognition of the difficulties in making assessments of a pupil’s spiritual development (Woods and Woods 1994).

The main criterion came to be the extent to which a school “provides its pupils with knowledge and insight into values and beliefs and enables them to reflect on their experiences in a way which develops their spiritual awareness and self-knowledge”

(Ofsted 1995a: 19, repeated in Ofsted 1999: 39)<sup>14</sup>. The new framework also refers to the extent to which schools enable pupils to “develop self-knowledge and spiritual awareness” (Ofsted 2003: 29).

Spiritual development is seen as an area of particular difficulty (HMCI 1993, 1995, 1996, 1997). The Chief Inspector concluded in his Annual Report for 1996/1997:

Overall, [spiritual development] remains an area of considerable confusion.

Schools lack clear guidance about what constitutes spiritual development and how it relates to but is different from religious education (HMCI 1997: 26).

The language of the Chief Inspector’s Annual Reports has since 1997 becomes slightly more positive, though there are still concerns about schools not promoting the spiritual broadly enough in the life of the school, limiting it too much to collective worship and RE (HMCI 1998, 1999, 2000, 2001, 2002).

However, questions about the validity and reliability of Ofsted inspections generally have been raised (Fitz-Gibbon 1997, Fitz-Gibbon and Stephenson 1996, Wilcox and Gray 1996). Concerns have also been expressed about the consistency and validity of inspections of denominational schools (Hardy 1998, Lankshear J F 1997: 30).

Research in which I have been jointly engaged (Woods and Woods 1996, Woods and Woods 1997) has specifically focused on inspections and pupils’ spiritual development. The findings of this research suggest that inspections are likely to be telling us more about the perceptions of school inspectors than providing a reliable guide to the quality of and variations in spiritual development. More recent research



also questions the reliability of inspection evidence about the spiritual (Watson 2001, Wenman 2001)<sup>15</sup>.

There is evidence that spiritual, moral, social and cultural (SMSC) development is the aspect of schooling that headteachers are least likely to have confidence in inspectors' capacity to assess (Fitz-Gibbon and Stephenson 1996: 7). An HMI adviser to Ofsted concerning SMSC development highlighted some of the difficulties (see also Laar 1995).

... there is reason to believe that inspection teams and schools may not always have clear or agreed views about what is meant by the terminology. Many people have worked hard to propagate the Ofsted view that spiritual development goes much wider than understanding religion or engaging in transcendental meditation: yet most reports give the impression that collective worship and the teaching of religious education (RE) are the only places inspectors might expect to find evidence of spiritual development (Trainor 1996: 8).

#### ***2.2.2.2 Guidance and the National Curriculum***

Whilst Ofsted was tackling the question of inspecting and evaluating spiritual development, the Qualifications and Curriculum Authority (QCA) and its predecessors attempted to develop guidance and advice for schools. In 1995, a discussion document on spiritual and moral development, produced by the then National Curriculum Council (NCC) in 1993, was re-published by SCAA (1995).

This viewed spiritual development as being the concern of not just religious education and collective worship but every area of the curriculum and all aspects of school life. It stated that the spiritual

needs to be seen as applying to something fundamental in the human condition which is not necessarily experienced through the physical senses and/or expressed through everyday language. It has to do with relationships with other people and, for believers, with God. It has to do with the universal search for individual identity... (SCAA 1995: 3)

It suggests that there are many aspects of spiritual development (*op. cit.*: 3-4):

- Beliefs: the development of personal beliefs, including religious beliefs;
- A sense of awe, wonder and mystery; being inspired by the natural world, mystery or human achievement;
- Experiencing of feelings of transcendence: feelings which may give rise to belief in the existence of a divine being, or the belief that one's inner resources provide the ability to rise above everyday experience;
- Search for meaning and purpose;
- Self-knowledge;
- Relationships;
- Creativity;
- Feelings and emotions.



## The spiritual and moral development of pupils

implies the need for a variety of learning experiences which provide opportunities for pupils to: Discuss matters of personal concern; develop relationships with adults and peers; develop a sense of belonging to a community; be challenged by exploring the beliefs and values of others while deepening their knowledge and understanding of their own faith or beliefs; discuss religious and philosophical questions; understand why people reach certain decisions on spiritual and moral issues, and how those decisions affect their lives; experience what is aesthetically challenging; experience silence and reflection (SCAA 1995: 8).

David Pascall, then Chairman of the NCC, gave as the reason behind adopting a broad definition: “ ... I do not interpret [the spiritual] as applying only to the development of religious beliefs, or to any sort of conversion to a faith. To limit spirituality in this way would be to exclude from its scope the majority of pupils in our schools who do not come from overtly ‘religious’ homes. Such a definition would also alienate many teachers who do not profess a faith... “. (speech by David Pascall to the Religious Education Council of England and Wales, 7th May 1992, quoted in BHA 1993).

The approach demonstrated above is, in a similar way to Ofsted, one in which a substantive context of meaning for the spiritual is being avoided. It is underpinned by a concern to avoid making a judgement and so excluding certain values, beliefs or cultures within British society. There are attempts to identify particular concepts or

ideas, such as awe, wonder and transcendence, but without attaching them to a specific interpretative framework.

A national symposium - 'Education for Adult Life: the spiritual and moral development of young people' - was held in 1996, intended by SCAA (now QCA) to stimulate debate, and involved a wide range of people and organisations within and outside education: education professionals, governors, parents, youth workers, employers, religious leaders and academics (SCAA 1996a: 4). Part of the impetus behind initiating the symposium was a concern that SMSC development was being neglected as a result of too much concentration on the "promotion of pupils' academic development" (Talbot and Tate 1997: 1), though there was also a wider concern about the moral health of society in general (Tate 1996: 3).

The main outcome of the symposium, and the National Forum for Values in Education and the Community which followed it up<sup>16</sup>, was a statement of common values intended to inform school policy on promoting SMSC development<sup>17</sup>. The final version was published by QCA (1997a) and appended to the revised National Curriculum (DfEE/QCA 1999a/b). It was central to a substantial programme of work arising from the symposium and the Forum (Talbot and Tate 1997: 9). This programme of work involved the preparation and piloting of support and guidance materials for SMSC that were to be distributed to all schools in England (Talbot 2000)<sup>18</sup>. The drafting of materials was undertaken and the piloting of these with schools was begun in 1997. However, the intentions of this plan were not realised as the government decided not to complete the work as planned<sup>19</sup>.



Although the draft materials were not to be refined and distributed to schools, they illustrate two of the problems in this area of educational policy. First, there is the difficulty of trying to apply the sorts of approaches predominant in contemporary educational policy to an area such as the spiritual, i.e. packaging the spiritual in managerial, goal-orientated action plans. (Managerialism is discussed in Chapter 5.) The draft materials set down six steps, the first being that the school agree its overall goals and then, secondly, “in the light of the overall goals decide on the school’s objectives at each Key Stage” (QCA 1997c). The culmination of the exercise was to be the completion of a standardised form (an empty matrix). This is an approach which is clear and well-staged in the formal sense. There is a clarity about the procedures and the outcome in terms of the paperwork that results from the exercise. But there is a danger that such a format can encourage a ‘dry’, bureaucratic approach to spiritual development, swamping any sense of the spiritual as a natural and living phenomenon. It also in its effort to define clear procedures underplays the difficulties in reaching a consensus in the area of the spiritual (Thatcher 1999a).

Second is the problem of grounding. The materials included a discussion of spiritual development (QCA 1997c). This referred to the experience of being in high and low spirits (though acknowledged that spiritual development involves more than feelings), to the spiritual being concerned with the essence of being human, and to schools developing a solid sense of self in pupils. It asserted that “those who believe in God will understand spiritual development differently from those who do not, but spiritual development is not dependent on religious belief” (*ibid.*). However, this statement about spiritual development, and others in the discussion, are not



explained or grounded in a theoretical basis which sets out a view of what the nature of spirituality is.

The plan to pilot and distribute guidance materials to all schools in England was abandoned, as noted, and policy on SMSC took a different turn. This is not because a less bureaucratic and managerialist, though equally energetic initiative is being pursued. SMSC development has been subsumed within the high priority curriculum areas of citizenship and PSHE (personal, social and health education). When specifically addressing the area of SMSC development, the Government's focus is on morality, citizenship and family relationships (QCA 1997f).

This change of direction is reflected in the revised National Curriculum (DfEE/QCA 1999a/b), introduced in August 2000. There it is stated that schools should promote SMSC development and "in particular, develop principles for distinguishing between right and wrong" (DfEE/QCA 1999a/b: 11). The promotion of spiritual development is mentioned as part of the rationale for the curriculum and its status as a statutory requirement affirmed. However, the spiritual appears vulnerable to other initiatives that are pressing very hard on schools, such as literacy and numeracy programmes and an instrumentalist approach to education that places the greatest emphasis on tests, qualifications and preparing people for the economy (Talbot 2000). Cross-curricular themes, such as SMSC, tend to have lower status and less secure foundations than individual subjects (Bowe and Ball with Gold 1992: 85-88, Whitty 1997: 154-155). Whilst a specific chapter was given to spiritual and moral development in the previous Government's White Paper (DfE 1992), and spiritual development was referred to in several places elsewhere in that document, under



New Labour the 1997 White Paper (DfEE 1997) gave only a passing reference to spiritual development. The revised National Curriculum reflects the priorities in the QCA review which preceded the revision - “support for literacy, numeracy and development of a clearer role for key skills” with *consideration* being given to the “role of the curriculum is preparing young people for the opportunities, responsibilities and experiences of adult life, including citizenship education, personal, social and health education and the spiritual, moral, social and cultural dimension” (QCA 1998e).

There is an absence of substantive Government guidance concerning the spiritual. This contrasts with citizenship and personal, social and health education (PSHE) which have detailed guidance in the National Curriculum, with citizenship made compulsory in secondary schools from 2002. Substantial documents have been produced on citizenship (QCA 1998f) and on creativity {National Advisory Committee on Creative and Cultural Education 1999). On spiritual development, the National Curriculum documents state that it involves

... the growth of [pupils’] sense of self, their unique potential, their understanding of their strengths and weaknesses, and their will to achieve. As their curiosity about themselves and their place in the world increases, they try to answer for themselves some of life’s fundamental questions. They develop the knowledge, skills, understanding, qualities and attitudes they need to foster their own inner lives and non-material well-being (DfEE/QCA 1999a: 19, DfEE/QCA 1999b: 21).

National policy since the mid-1990s has not given any greater substance of meaning to the spiritual than in the SCAA (1995) guidance quoted above. This is insufficient grounding (Chapter 1) for school policy on the spiritual. In other words, there is not a strong enough knowledge base and understanding of the spiritual underpinning policy. Is this a failure of national policy? It is, but only to a point. Imaginative pilot work culminating in suitable guidance materials on the spiritual, with some substantive theoretical underpinnings and going part way to addressing some of the concerns about finding a context of meaning to the spiritual, would have helped. However, there has to be space for creative initiative at school level and for different interpretations, because otherwise it would involve dictating meaning over an area of life that is open to debate. In other words, national policy on the spiritual has to be open, i.e. inviting creative interpretation and an ongoing dialogue to develop and refine it (Chapter 1), and the problem of grounding and giving meaning has to be dealt with at local level.

### **2.2.3 National Religious Bodies**

National CofE and RC bodies have been particularly active in producing supportive materials and guidance for schools and contributing to national policy debates. Since there are very few denominational schools that are not either CofE or RC, I give particular attention to the perspectives of these two churches.

The CofE through its National Society has contributed to the debate on the meaning of spiritual development and sought to help, not only its own denominational schools



but county schools as well. Its published guidance on spiritual development is intended to contribute to the

exploration of what ‘spirituality’ could mean in the school context. It provides food for thought; some passages for reflection; and some cross-curricular issues for teachers, governors and pupils to reflect upon (Brown and Furlong 1996: vii).

Spirituality is not defined within the specific framework of religious beliefs of the Church of England. Spirituality and religion are recognised as not being the same (Brown and Furlong 1996: 7). The National Society’s document highlights the problem of the term ‘spirituality’ which is “a convenient catch-all, suitably vague and elusive of definition” (Brown and Furlong 1996: 4). Elsewhere it is observed that, in comparison with moral values, “spiritual values are so much more nebulous and far more difficult to define... “ (Brown 1997a: 2). The importance of spiritual experiences is emphasised without their being seen as exclusively focused on explicitly religious themes and forces. (A substantial passage from Brian Keenan’s account of his period as a hostage is reproduced and discussed for example.). Some may choose “to interpret their experiences within a specific religious context, but others may not”; in either case, spiritual experiences need to “have a grainy, challenging quality, something to make us stop, reflect and pause in the oasis of a busy and noisy world” (Brown and Furlong 1996: 7). Attention is drawn to the need for effective leadership in schools.

If schools are to provide opportunities for [pupils' spiritual development], then it requires a concerted effort and a demonstration of political will by the senior management of the school, whether it is a primary or a secondary school, to ensure these opportunities are provided... (Brown and Furlong 1996: 11).

There is a concern not to emphasise a particular Anglican viewpoint on spirituality. Even addressing denominational schools, the amount that is shared with the Catholic perspective is heavily emphasised. Referring to parts of a Catholic Education Service publication on spiritual and moral development, it is observed that these “insights come from the Roman Catholic tradition but they are no less powerful and significant for all Denominational schools, indeed, perhaps, for *all* schools” (Brown and Furlong 1996: 13). Reference is made to a statement by the late Cardinal Hume, which captures something that is distinctive to and shared by the Church of England and Roman Catholic perspectives:

Within each of us is an inner sanctuary where none may enter save, perhaps, one or two close and trusted friends, allowed for a brief moment a quick cursory glimpse of what is hidden within. It is our inner selves, often an area where we feel ill at ease. Here we experience suffering, that dreaded visitor, a thief that steals from us our peace of mind, our joy, our hope. Here, too, however, we experience love, the guest that brings happiness and contentment. It is into this area - the inner sanctuary - that God seeks to enter and to make his abode. Suffering and love are often, in different ways, heralds of his arrival. He knocks at our door. We are free to open or not.



(from an address by Cardinal Hume, quoted in Catholic Education Service 1995: 17)

School ethos - the “most favoured word in Church of England schools” (Brown and Furlong 1996: 14) - tends to be more emphasised than the particularities of faith. The popularity of denominational schools, according to the then Archbishop of Canterbury, shows “the importance which many parents attach to the ethos and to the structure of values as a positive framework in which children can be educated” (Archbishop of Canterbury 1996: column 1694). Nevertheless, the foundation is a Christian one.

I remain convinced that the Anglican pattern of open education, rooted in a firm Christian base and a loving Christian environment is a better context for growth.

(Archbishop of Canterbury in A Brown *The Multi-Faith Denominational school*, quoted in Brown and Furlong 1996: 14)

All curriculum areas have a contribution to make (Brown and Furlong 1996: 16, Brown and Lankshear D W 1997: 65). However, the significance attached by the Church of England to collective acts of worship in schools is highlighted by its response (Church of England Communications Unit 1998) to moves to change the law requiring such acts (NAHT 1998). Most headteachers, according to the National Association of Head Teachers (NAHT), view the requirement to hold collective acts of worship as “unhelpful, inflexible and unmanageable” (*ibid.*). The Church of England reaction, expressed by Canon John Hall, is that spiritual

development “is most clearly seen in the daily act of collective worship” and arguments about it

must be against the background of the paramount importance of pupils’ spiritual development and the significance of worship as a contributor to that development.

(Hall 1998)

The Church’s view is that collective worship should remain a requirement in state schools, though it can and should be interpreted flexibly within the terms of the current legislation (Brown 1996: 35).

In contrast to the Church of England, the Catholic guidance to teachers, governors and parents on spiritual and moral development places the particularities of faith at the forefront.

Within the distinctive character of Catholic education, spiritual and moral development are intimately connected with, though not identical to, religious education, catechesis, collective worship, private prayer and liturgies (Catholic Education Service 1995: 5).

The Catholic school is “an expression of the life of the Church...” (Catholic Education Service 1995: 7). The approach to spiritual and moral development is located in a description of the role of the Catholic Church in the wider world and fundamental features of its teaching. The inseparability of the human and the divine



is represented “in the person of Christ, in the action of God in our lives, in the task of exploring and understanding revealed truth” (Catholic Education Service 1995: 8).

Spiritual development is seen as “inseparable from growth in faith, from life in ‘the spirit of truth’ (John 15.26), as we each help to bring creation to perfection and find our own true and lasting fulfilment” (Catholic Education Service 1995: 11). The pursuit of knowledge, beauty, love and truth is highlighted, not as ends in themselves but as revelations of their author, God. Moreover, Jesus Christ has a central place: “spiritual development means a familiarity with the life, words and actions of Jesus Christ, who makes plain to us the way God acts in the world” (*op. cit.*:16).

There are numerous opportunities across the curriculum to encourage enquiry, discussion and reflection amongst pupils. The purpose of this is ultimately to be open to the workings of God. An idea like ‘reflection’, for instance, which appears in national policy texts on spiritual development, has a clear and specific character in Catholic schooling.

Reflection, if it is to contribute to spiritual development, needs to be directed towards an understanding of ourselves and of how God is at work in our lives (Catholic Education Service 1995: 17).

The denominational sector has been affected by the reforms in education since the late 1980s. This has included greater centralisation. For instance, trustees of Catholic schools “have been forced to work within the confines established by

the government, for the government's legislation has set the parameters within which trustees operate" (Arthur 1995a: 454). Denominational schools have had to cope with the drive to promote competition between schools, causing tensions between competitive individualism and market values on the one hand and on the other the underpinning of Christian values (Arthur 1995a, Catholic Education Service 1997, Grace 1995, Hume 1997, Munro 1999, Pring 1996). There is a concern with the instrumentalist approach to education that places too much emphasis on the economic.

...it would be a failure if our schools were to produce people with the right skills and aptitudes to take on our economic competitors, but who cannot string two sentences together about the meaning and purpose of life or who have no idea what it means to be a good citizen and a moral person (Archbishop of Canterbury 1996: column 1692).

Both the CofE and RC churches expressed deep concern about the failure to place sufficient emphasis on spiritual and moral development in the revised National Curriculum (CofE Board of Education and Bishops' Conference Department for Catholic Education and Formation 1999).

The grounding for the approach taken by church organisations to the spiritual is different from that of governmental agencies. For instance, the RC Church's *specific theology* contrasts with the Ofsted's notion of *broad theology* noted above. The churches' grounding is founded on revelatory knowledge and expertise from theologians and religious leaders. At the same time they do not exclude rational



debate, philosophical analysis and a lay input (for example through the General Synod of the Church of England).

This grounding entails a different sort of language and mode of expression as compared with the QCA approach. The church approach is based on and is able to use rich narratives. These are drawn from the Bible but also other forms of story, such as Brian Keenan's account above. The church approach is also concerned with ultimate meaning, and spiritual development is a prime aim, not part of a segmented type of education.

There are differences between the CofE and the RC approaches to spiritual development. Whilst the latter is specific and detailed, the CofE approach is more open, less defined<sup>20</sup>. The Catholic documents reflect a framework of meaning passed down the Church hierarchy and provide a defined set of beliefs and purposes with definite features that permeate the descriptions of spiritual development - even though within this framework there is some room for interpretation at local level (and disagreements and departures by some schools from the teaching of the Catholic Church - Arthur 1995b: 246). This is in line with the Catholic Church's insistence concerning the 1944 Act on retaining "separate Catholic schools for Catholic children" with a full denominational character (Francis 1992: 94).

The CofE has a more open policy approach to spiritual development, the RC church a more closed one, with less scope for interpretation. (See also Bainbridge 1998: 13-14 on the differences between them.) Whilst CofE opinion on whether to have a unified system or dual system was divided in the 1940s, since then it has taken the

view that the Anglican Church should “see its continued involvement in the dual system principally as a way of expressing its concern for the general education of all children and young people rather than as a means for giving ‘denominational instruction’ “ (Durham Report, 1970, quoted in Francis 1992: 97). The distinctiveness of CofE schools is seen not so much in their instructing pupils into a particular religion but in features which include their being a home for the fostering of enduring values and relationships and a beacon signalling the transcendent (Francis 1992: 97).

### **2.3 Some Commonalities Between the Denominational and Non-denominational Sectors**

There are differences between denominational and ND schools in the context of meaning they give to the spiritual. Equally, however, they are not completely divided in the concerns and issues they have to face which relate to the spiritual and have points in common. For example:

1. Beliefs in a holistic view of the pupil, in which the spiritual and moral aspects of development are not subsidiary to other aspects, are evident in both denominational non-denominational contexts of education (Best 1996, Lealman 1996, Woods *et al.* 1997).
2. There is resistance in non-denominational schools, as well as denominational schools, to an instrumental and utilitarian view of education, the dominance of business values in schools and the treatment of education as a commodity (Wallace 1998, Jeffrey and Woods 2000).



3. The need to move in some measure towards inclusivity is not confined to the non-denominational sector and the work of national agencies such as QCA and Ofsted. In an increasingly pluralist society the Catholic church with its specific theology has to be concerned with how it may properly accommodate and respect non-Catholic pupils in its schools. There is an acknowledged need to “...encourage dialogue and partnership with national representative bodies of the major world faiths represented in Britain concerning the spiritual development and support of pupils of Other Faiths in Catholic schools and colleges” (Bishops’ Conference of England and Wales 1997: 30).
4. Denominational schools do not always have the advantage when it comes to the spiritual. It is true that they are assessed more favourably by Ofsted (HMCI 1997, 1998) and have a more substantive grounding. However, this can raise problems of being exclusive (raised in point 3 above). In considering the multi-faith denominational school, the National Society highlights the proper and creative tension between ‘custodianship’ of the Christian message, a message which ought to be communicated, and ‘pilgrimage’ in which “there is room for each person to move along the path of his or her own personal pilgrimage” {Brown 1997c: 4}. Denominational schools may fall some way short of the ideals that their religion expresses and provide a poor spiritual environment. It is acknowledged by the National Society that “even Denominational schools” can struggle with the spiritual and more could be done by denominational schools to develop a whole school approach to pupils’ spiritual development (Brown 1997b: 8, 14, 30). Nor can it be assumed that non-denominational schools cannot handle spirituality (see for example Cadmore 1995, 1996,

1997a/b, West 1993) and may in some cases provide a better frame of experience for spiritual development.

5. More widely, institutional religion comes with a history of oppression, conflict and exclusion. This reminds us that institutional religions and faiths are human-created, or at least developed and shaped by people whatever transcendent spiritual powers may be behind their creation, and they are fallible. That fallibility and the negative aspects of institutional religions and faiths are widely recognised in the modern world. They have a contribution to make to appreciating and understanding spirituality, but they do not have a monopoly. Spirituality is wider than institutional religion and faiths.

## **2.4 Challenges**

A continuing challenge, evident in the above discussion, is that of grounding: the difficulty of providing in educational policy some substance to the spiritual and finding a context of meaning. On the part of government there is a reluctance to adopt a religious conceptualisation of the spiritual because it would be exclusive and divisive. It is different for religious institutions of course, but even within these can be found a desire and a need to find more open and inclusive approaches to the spiritual. For governmental agencies such as Ofsted and QCA the difficulty has led to guidance about the spiritual which rests on the edge of any substantive context of meaning and lacks any specific interpretative framework or theoretical basis for concepts such as awe, wonder, transcendence or spiritual awareness. This leaves them open for others to imbue meaning into them.



The tension between religious and more secular conceptualisations of the spiritual, which can be seen from the 1970s onwards, has not been overcome by moving towards “a common currency of shared understandings” which Ofsted saw as an aim in 1994 (Ofsted 1994a: 8). What has happened is that the spiritual has become less prominent in national educational policy. It is there but more muted. Much of the responsibility for dealing with these challenges lies with school leaders and others at school level, who need to imbue the meaning that is required.

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<sup>1</sup> source: Maclure (1968: 224).

<sup>2</sup> quoted in Priestley (1985a: 113).

<sup>3</sup> speech by Temple, quoted in Iremonger (1948: 571).

<sup>4</sup> See Baker (1946: 227-229), Iremonger (1948, Chapter XXX), Kent (1992), Sadler (1983).

<sup>5</sup> source: Gilliat (1996: 163).

<sup>6</sup> Work on a common ‘entitlement curriculum’, undertaken by HMI, five LEAs and secondary schools, is detailed in DES (1981) and DES/Welsh Office (1983).

<sup>7</sup> DES ‘Supplement to Curriculum 11-16’, London, HMSO (1977) - quoted in Priestley (1985a: 114).

<sup>8</sup> Source: *Statistics of Education, Schools in England*, London: The Stationery Office, 1997, Table 22. NB ‘Primary schools’ includes middle deemed primary schools. ‘Secondary schools’ includes middle deemed secondary. See also Mackinnon *et al.* (1996: 103).

<sup>9</sup> On inspections of denominational schools, see Brown and Lankshear D W (1997: 12); see also Brown (1997b), Catholic Education Service (undated) and Lankshear J F (1997).

<sup>10</sup> A prior framework was published in August 1992 (HMCI 1992) for trainee inspectors (Ofsted 1994a: 5).

<sup>11</sup> The 1993 framework and handbook (Ofsted 1993a, b) linked the four terms spiritual, moral, social and cultural - combining previous sections on ‘spiritual and moral development’ and ‘social and cultural development’ (Ofsted 1994a: 5).

<sup>12</sup> An accompanying handbook gave more detailed advice (Ofsted 1993b).

<sup>13</sup> In 1994 SCAA consulted on model syllabuses for religious education in which reference was made to spirituality (SCAA 1994 f:44, SCAA1994d:13; other consultation documents are SCAA 1994a/b/c/e). The language and approach of the attainment targets in the final version of the model syllabuses (SCAA 1994g, h, i) is different in various ways from the consultation documents. References to experiences which might be described as spiritual are not included. None the less, the approach of not distinguishing spiritual development as an area of attainment, explained in SCAA 1994d (pp15-16), is retained. The enhancement of spiritual development is one of the general aims, alongside moral development, cultural development and so on, of religious education (SCAA 1994g:4, 1994h:3). The impact of the new agreed syllabuses has been assessed by Ofsted (1997a).

<sup>14</sup> The handbook providing guidance on inspecting secondary schools highlights how spiritual development is concerned with reflecting on their own and other people's beliefs and emphasises that "religious education and spiritual development are not synonymous" (Ofsted 2000b: 11-12). In the primary handbook, the guidance is similar though the language is different reflecting the age range of children in the primary sector (Ofsted 2000a). This guidance is almost identical to that in the previous handbook for secondary schools (Ofsted 1995c: 89-90) and to the guidance for primary and nursery schools adopted in 1995 (Ofsted 1995b: 83-84). At the time of writing, a new handbook is due to be published in 2003.

<sup>15</sup> Inspection and evaluation are not necessarily entirely negative regarding areas such as spiritual development. For example, in comparing England with other countries, it has been suggested that "[i]n countries where school aims for spiritual and moral development are not inspected... there is a greater tendency to neglect them" (Rossiter 1996: 202). A similar point is made by the Archbishop of Canterbury.

I am pleased that the moral and spiritual development of pupils is now the subject of Ofsted's inspectors' comments. It makes it more difficult for these concerns to be marginalised.

(Archbishop of Canterbury 1996: column 1694)

<sup>16</sup> I was a member of the Researchers' Group of the Forum, having submitted a paper to the national symposium (Woods G J 1996a).



<sup>17</sup> Regarding the Forum, see MORI (1996a), SCAA (1996b/c), Talbot and Tate (1997), Talbot (2000). On the consultation exercise about the values statement. see MORI (1996b), SCAA (1996c, 1997), and Talbot (2000).

<sup>18</sup> See also QCA (1997 a/b/c/d/e, 1998a/b/c/d), SCAA (1997), SCAA press release, 21st May 1997.

<sup>19</sup> In a telephone call to QCA, 7<sup>th</sup> February 2000, it was confirmed that the SMSC pilot study had been stopped and superseded by the Government's orders for PSHE (personal, social and health education) and Citizenship.

<sup>20</sup> There are instances however where Aided schools for example are advised to make links between children's spiritual reflections and God who is "at work both in the world around us and in and through each one of us " (Brown 1997a: 16), and elsewhere it is affirmed that what "will be secure in the Denominational school is that Christianity has Truth to proclaim" (Brown 1997c: 11).

## CHAPTER 3

### CONTEXTUALISING SPIRITUALITY

#### 3.1 A Basic Problem

The basic conceptual question is whether it is possible to have a shared understanding of spirituality. There is an ongoing debate about what spirituality is and what it means for schools. Thatcher (1999b: 3) describes spirituality as a “victim of the conceptual chaos surrounding it”. The terms ‘spirituality’ and ‘spiritual development’ are often used loosely or defined in various ways: the notion of spirituality is often seen as elusive (Slee 1992a<sup>1</sup>) and as “disputable and ‘protean in its form’ ” (Starkings 1993: 2; see also Hull 1996b: 33, King, A S 1996, Wulff 1997: 5-7). Donley observes that “the word ‘spiritual’ in contemporary Western usage is as likely to be found on the lips of an atheist as of a believer... [and] in many instances it seems to mean little more than ‘uplifting’ ” (Donley 1992: 184). He also suggests that “probably the majority of people instinctively feel that the word ‘spiritual’ automatically connotes something good and beneficial” (*ibid.*). This is a reminder that it should not be *assumed* that the spiritual dimension is entirely benign: whether it is seen as that or not is part of the view one takes on what spirituality is.

How can spirituality be given conceptual meaning in an educational context?

Spirituality raises questions concerning what McLaughlin, in addressing values in education, refers to as ‘architectonic’ principles - i.e. principles which “relate to the



fundamental structuring elements of a person's overall view of life" (McLaughlin 1996: 12) - and what Uhrmacher (1997: 3) calls contextual frameworks, meaning

... the situational arrangement of ideas and practices that operate in a given setting [and which] may consist of world-views, philosophies, educational ideas, cultural patterns, ideologies or any combination thereof.

Wright, amongst others (such as Mott-Thornton 1996a: 81), highlights the importance of contextualising spirituality. He argues that "a spiritual education that seeks... to dislocate pupils from specific cultural contexts will produce merely a spiritual vacuum in which the only authentic relationship possible is an introspective relationship with one's own desires" (Wright 1997: 16). The problem with the prevailing view of spiritual education in English educational policy is that it embodies "an abstract, universalised definition dislocated from any specific tradition" (*op. cit.*: 9). Wright concludes:

Spirituality is inevitably contextualised within a world view, an underlying meta-narrative concerning the basic truth of the reality we indwell, whether it be that of a diversity of religious and theological traditions embodied within specific religious communities, a universalised theology emanating from the western liberal academy, or stories rooted in the perspectives of romanticism, secularism, naturalism, post-modernity or the host of New Age movements (Wright 1997: 17).

Carr too has criticised national policy initiatives attempting to give meaning to spirituality in education for reducing “spiritual education to a hotchpotch of only vaguely connected terms of cognition, intuition and feeling between which it is well nigh impossible to discern any coherent conceptual connections” (Carr 1995: 84). There is a basic conceptual problem and too much vagueness and loose language in current discourse on spirituality in education - “the bulk of talk is notoriously fast and loose” (Carr 1996b: 159) and inhabits “swamplands of discourse” (Carr 1997: 136) in which “the legion of milk and water secular spiritualists... are currently dancing to the bizarre tunes of officially inspired guidelines on spiritual education” (Carr 1996a: 462). Meaningful spiritual education requires rigorous conceptual analysis and a coherent conceptual basis which includes “epistemological constraints” without which spiritual questions become purely private, subjective matters (Carr 1996b: 169).

I concur that there is an underlying conceptual problem which faces spirituality in national educational policy and a need for a more adequate contextualisation. Since Carr’s comments, national educational policy has not given any greater substance of meaning to the spiritual (Chapter 2). Although there are difficulties in defining spirituality, there need to be conceptual limits, otherwise “effectively it means nothing” (Sheldrake 1991: 32). Spirituality needs to be contextualised in the sense of being placed within a set of interconnected ideas, understandings and practices that give meaning to the notion of spirituality.

Any contextualisation of spirituality encompasses a conceptual framework, i.e. beliefs and concepts concerning what it is to be human, the relationships between



these ideas, and their meaning for the individual (including notions of purpose or ultimate goals), and ways of expressing spirituality. Examples of such concepts are God, the soul, nature, freedom, creativity. These may or may not include a direct definition of the spiritual. Contextualisation also involves sources of authority and legitimacy, i.e. who or what should influence or be the source of decisions concerning the conceptual framework, its interpretation, questions of right or wrong, ultimate reality and so on. Sources of authority and legitimacy include those perceived as having expertise and those perceived as having stake who contribute to policy grounding (Chapter 1). Examples of possible legitimate sources of authority include God, Mohammed, the Pope, the Bible, the Koran, science, the self, intuition, political authorities.

Some ways of contextualising spirituality are more detailed and firmly defined than others, i.e. there are degrees of contextualisation. For example, the Catholic policy documentation referred to in Chapter 2 is an example of a highly contextualised perspective, whilst the QCA guidelines are much less detailed and specific. More detail - i.e., the greater degree of contextualisation - does not necessarily mean greater validity, however. A high degree of contextualisation tends to involve<sup>2</sup>:

- highly theory-laden descriptions (e.g. Gospel values, psychosocial stage of evolution<sup>3</sup>)
- specific terms (e.g. God as opposed to divine being or presence, or Christianity as opposed to faith traditions)
- placing the spiritual within the framework of a particular belief system, such as branches of Christianity or Humanism.

## **3.2 Grounding Issues**

One of the basic divides in considering spirituality is that between other-worldly and secular perspectives. Other-worldly perspectives on spirituality involve a belief in an other-worldly spiritual realm, the continuation of the spirit or soul after death, and spiritual forces or beings. Faiths such as Christianity, Judaism, Islam, Hinduism, and Buddhism place spirituality in an other-worldly context. For those who characterise their spirituality in this way, it is in the context of this (other-worldly) dimension that spirituality derives its chief significance and meaning. Whilst they share this perspective, believers in different faiths may differ in important respects - for example, Theravada Buddhists avoid speaking of a deity.

The concept of spirituality has its contextual origins within Christianity (Sheldrake 1991). Even with a religion closely related to Christianity, such as Judaism, the question of spirituality is by no means a straightforward one. As Blue (1990: 12) puts it, to ask a Jew about his spirituality is to ask a Jew a Christian question.

God has set [Christians and Jews] different tasks, and they have different needs. For Christians, spirituality is a push upwards or a way inwards - an adventure of the soul, which journeys out into a dark night. For a Jew spirituality is a way to be normal in the night of persecution and the darkness of continuous insecurity. For a Christian, Jewish spirituality is always pedestrian. For a Jew, a Christian's path is fantastic (Blue 1990: 68).



Secular perspectives interpret spirituality in purely this-worldly terms without recourse to other-worldly concepts such as “God, immortality, the soul, and other metaphysical realities” (Moffett 1994: 18). In practice, it is not possible to categorise people straightforwardly as secular, or indeed as other-worldly: secular thinking is a matter of degree, the limiting case being “thinking into which religious concepts and beliefs do not enter at all” (Haydon 1994: 66). One example of a secular belief system is Marxism which can be seen as materialist and excluding religious interpretations. However, Marx himself refers to the spiritual aspect of human beings (their consciousness expressed, for example, through science and art<sup>4</sup>). Marxist writers have also addressed the concept of spirituality (Page 1993). For example, they have variously connected it with ecological survival and justice (*op. cit.*: xv), with human solidarity and collective involvement (Aptheker 1993: 66- 67), and with aspirations to truth, goodness and beauty only feasible for all once the material needs of everyone have been satisfied (Kagan 1993: 113).

A second example - humanism - is particularly noteworthy for the purposes of this study because it is a secular philosophy that has a recognised place in the religious education curriculum in schools and in educational debate (Ungoed-Thomas 1996; White 1996). According to Ungoed-Thomas, humanism has made a substantial, if sometimes controversial, contribution to school education, especially “to child-centred education and the development of pastoral care” (Ungoed-Thomas 1996: 135).

Modern humanism is the intellectual heir to the nineteenth century free-thinkers who were anti-clerical and hostile to any form of religious belief (Ayer 1968: 4). The

defining proposition of humanism is the belief “in a naturalistic cosmology or metaphysics or attitude to the universe that rules out all forms of the supernatural and that regards Nature as the totality of being and as a constantly changing system of events which exists independently of any mind or consciousness” (Smith 1994: 16). Julian Huxley’s vision of evolutionary humanism (Huxley 1961):

opens before us the awesome and exhilarating vision of a world in which man has chief responsibility for the evolution of life on this planet. Man without the crutch of supernatural religion is to stand alone with only his scientific intelligence and his humanist values, to guide him to a better world (Kalven and Zeisel 1961: 331).

Humanists accept that the spiritual can be experienced in various ways (White 1996). However, the humanist perspective does not interpret the spiritual in terms of a metaphysical spiritual reality or deity, but rather views it as an immanent aspect of the human being as part of the natural world (Huxley 1961: 45). Hence, humanists can go some way with religious believers, but there is a difference in what constitutes the ultimate. A Christian and Humanist Working Group defined education in spiritual growth as that which promotes apprehension of ultimate reality through fostering higher forms of human consciousness, but:

[It] did not attempt to find agreement on the controversial question of what constitutes ultimate reality, but it did agree on the need to foster the higher forms of consciousness through which each individual can approach his or her own concept of the ultimate (White 1996: 33-34).



A way of trying to respect differences and getting over the divisions of faith and secular perspectives is to adopt a non-evaluative definition. Mott-Thornton (1998) argues that, for the purposes of state education, only a non-evaluative definition of common spirituality is appropriate. Any other definition involves propositions about what constitutes the good or the good life and is bound to be controversial and unacceptable to some amongst the national community. The imposition of an evaluative definition would run counter to the ideals of a free society. Mott-Thornton's suggestion is a non-evaluative definition which is inclusive and encompasses no specific ideal:

Spirituality is that quality of being, holistically conceived, made up of insight, beliefs, values, attitudes/emotions and behavioural dispositions, which both informs and may be informed by lived experience. The cognitive aspects of our common spirituality can be described, at any particular time, as being a 'framework' of ideals, beliefs and values about oneself, one's relations with others and reality/the 'world'. Logically intrinsic to this framework, and rooted in a notion of what is real and ultimately significant, is some conception of the good life (possibly, but not necessarily, related to a supreme will and agency), which informs (implicitly, via a network of unexamined assumptions/prejudices or explicitly, via rational justification), but may not determine, all action (Mott-Thornton 1998: 69).

The concern not to impose values throughout a state education system, without strong and reasoned justification, in a society that aspires to be democratic and to protect civil liberties, is an important one. The definition that Mott-Thornton offers

is an attempt to be all-embracing and abstract. It does not have sufficient substance, however. It provides no insight into or understanding of what spirituality is about. 'Beliefs', 'values', 'emotions' and so on are not defining features of the spiritual person. This leaves the spiritual needing to be imbued with meaning, which Mott-Thornton considers has to be done at school level. In order to help policy makers in schools, eight dimensions for classifying developmental models of spirituality are set out (*op. cit.*: 142-4). However, this still leaves spirituality without an adequate conceptual basis which schools can utilise.

One option to avoid the problem of contextualising the spiritual is to argue that the promotion of spiritual development is not appropriate for state schooling - a conclusion that is suggested by Blake (1996) for example. As against this, however, it can be argued that for schools to ignore or deny spirituality would be to provide an unbalanced or impoverished education.

The different ways in which the spiritual can be contextualised indicates a number of *grounding issues* for policy. The spiritual can be given different types of contextualisation. Underlying this is the tension between religious and secular conceptions of spirituality which runs through the entire history of the policy context from 1944 (Chapter 2). There is a tension between being specific about the spiritual, through a high degree of contextualisation which gives it rich meaning, but which is more likely to exclude many people who cannot accept all or some of the detail; and giving a broader and more inclusive conception of the spiritual, the danger then being that it becomes bland and meaningless. How broadly is it feasible to draw the boundaries of a meaningful approach to the spiritual (Woods G J 1996a)? Further



grounding issues are whether the spiritual should be given a specific definition, or a choice made not to directly define it; whether the spiritual is seen as being concerned with ultimate ends and reality, or conceived in terms that do not address such issues; and what vocabulary is available to talk about the spiritual (an issue raised in relation to school leaders in Chapter 5).

In the mid-1990s Ofsted talked about seeking a common currency of understanding (Chapter 2), in other words a shared contextualisation. A shared contextualisation would mean contextualising spirituality in a way which is less detailed than any spirituality defined in terms of a particular faith or philosophy, but which gives meaning to the spiritual and, because it is not confined within a single faith or philosophy, invites wide agreement. This approach runs the risk of being too vague, insubstantial and lacking in clear implications or direction. But it is a worthwhile challenge to work towards, through dialogue, a shared contextualisation which:

- provides a shared language and meaning surrounding spirituality;
- is inclusive, i.e. would not confine spirituality to being necessarily a religious phenomenon nor necessarily a secular one;
- would be open, i.e. would invite and encourage adaptation and creative interpretation including greater contextualisation by faith communities for instance (as is already done in many church schools).

### 3.3 The Education Debate

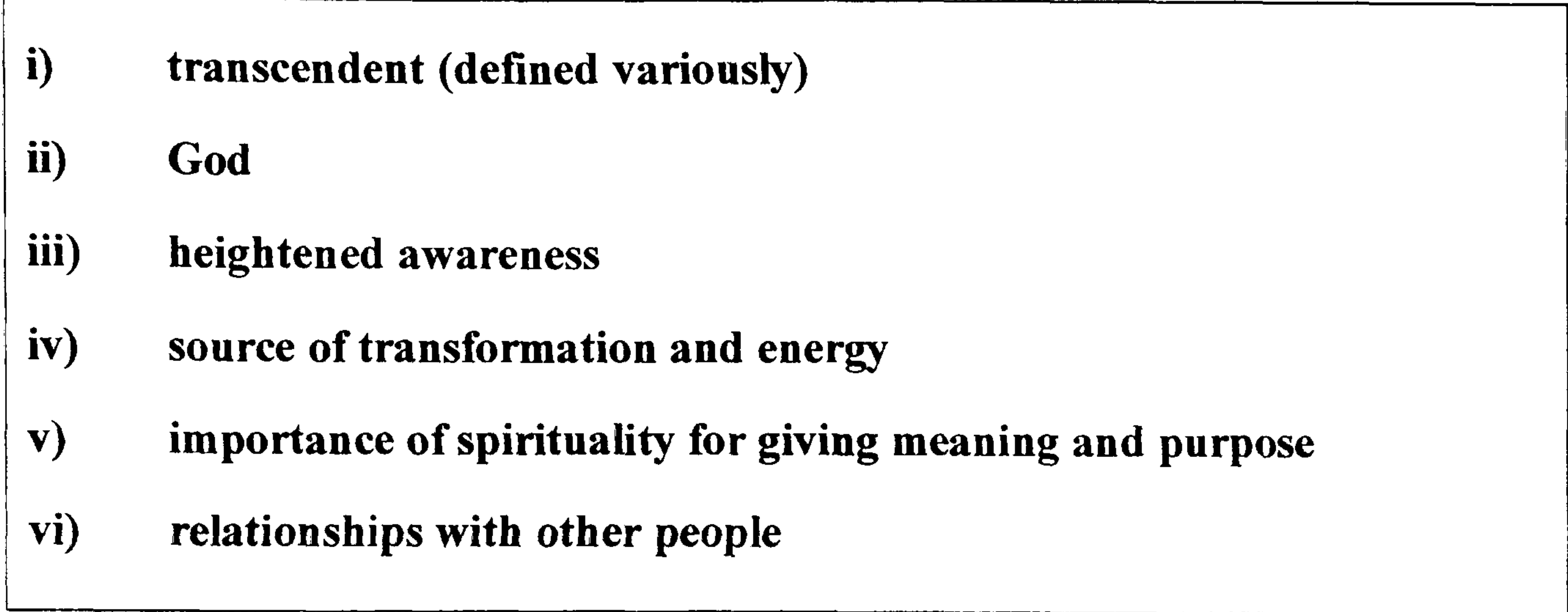
The range of possible contextualisations is illustrated by the contributions to educational debate in this area. Figure B1 (Appendix B) lists definitions or descriptions of spirituality and spiritual development. They represent varying attempts to contextualise spirituality in education. Figure B1 is the outcome of an exercise aimed at identifying, from contributions to the educational debate from 1985<sup>5</sup> to 1998<sup>6</sup>, attempts to put forward a definition, description of important features, or some form of conceptual framework in relation to spirituality or spiritual development in educational policy<sup>7</sup>. Also identified are instances where the boundary of spirituality or spiritual development is indicated by suggesting what spirituality or spiritual development do *not* include.

It is selective in the sense that they comprise, in my judgement, the main contributions and other contributions that I believe are useful or significant. Its principal focus is contributions in the context of Britain and particularly bearing on educational policy in England and Wales. I am not assuming that what the authors have to say is all they may believe to be important or have expressed about spirituality. The exercise is limited to their contributions to the issue as it relates to educational policy. Nor do I review detailed proposals and discussions of teaching methods and educational practice relating to the spiritual.

As a result of the systematic analysis of the contributions featured in Figure B1, summarised in this section, six themes in defining spirituality were drawn out, with a view to using these to help frame questions about views on spirituality in the



empirical work undertaken for this study (Figure 3.1). These were themes that appeared to come out most strongly (which does not necessarily mean that they were apparent with all or a majority of contributors).



**Figure 3.1 Themes in Education Debate on Spirituality**

Some contributions express a concern about the very idea of defining or conceptualising spirituality or sound a cautionary note (for example Priestley 1985a, 1997; Errickers *et al.* 1997; Webster 1990). Priestley (1997: 29-31) argues that there are dangers in attempting to place a boundary around the spiritual - “to define is to put sharp edges round a blurred idea, to arrest motion.” - and that the spirit is holistic, concerned with the great Socratic question ‘how should we live?’ “. The majority of contributions in Figure B1 offer definitions or views of spirituality which do not confine it to being necessarily a religious phenomenon or necessarily a secular one. In other words, they offer what I term an *inclusive* approach. Others, arguably, are more exclusive. Some place it firmly in a religious context, such as Carr (1996a) and Thatcher (1993). Newby (1996, 1997) interprets spirituality from a secular perspective.

Most associate spirituality with the transcendent. But the notion of the transcendent is not the same in all instances. For example, for those placing it within a religious context, such as Shire (1997), Movahedi (1996) and Berryman (1997), transcendence is linked to God. Others give it more open-ended descriptions, such as Rodger (1996) who refers to the spiritual life entailing transcendence of the ego in order to discover the true self. Newby (1997) also comments that if spiritual development is to mean anything in the common school it must be about self-transcendence rather than a transcendent reality, while Hill (1989) sees as the linchpin of transcendence self-awareness, abstract reflection and the capacity to rise above the feelings and rhythms of animal life. A significant number refer to the dynamic, transformative or energising nature of spirituality. These include Mavor (1995) who highlights its link with the life force or inner life energies, McCreery (1994) who describes the spiritual as the essence, power and vital part of humanity, Watson (1993) who refers to the quality of inspiration that 'allows' power to work within us, Beck (1990) who includes as one of the spiritual traits energy (a synergy of body, mind and spirit), Slee (1992a) who points to the spiritual as a dynamic, all-pervasive dimension of human existence and Isherwood (1999) who writes of feminist spirituality and female spiritual power.

A small number highlight a particular awareness or consciousness as a feature of the spiritual. Notable amongst these are Hay and Nye (Hay with Nye 1998) who put forward the concept of relational consciousness, a distinctively reflective consciousness involving a disappearance of psychological distance between the person and the rest of reality. (I will return to this concept in the following chapter.) Grimmitt (1987: 125) describes spirituality as the human capacity for a certain type



of awareness, i.e. “for self-transcendence and movement towards a state of consciousness in which the limitations of human finite identity are challenged”.

Richardson (1988) suggests it involves not only self-knowledge but also seeing the world as it objectively is, uncoloured by one’s own projections, hopes, feelings and so on, and Beck (1990) describes one of the traits of the spiritual person as awareness in the sense of being ‘awake’, ‘enlightened’, open to ‘the light’.

Whilst all of the definitions have implications for what is important for giving life meaning and purpose, a few express this as a particular feature. For example, for Carey (1997) it is, amongst other things, the inner call to perceive a purpose in living, and for Beesley (1993) spirituality flows from the way people respond to and live with fundamental questions of existence, relationships and meaning. Starkings (1993) draws attention to the arts as makers of meaning which are universally relevant, crossing the divide between religious and secular perspectives.

The vast majority consider that spirituality has both cognitive and affective aspects, the latter including feelings, emotions, intuitive and sensing capacities. Some give special re-inforcement to the importance of the affective: for example, Priestley (1985a) and King (1985). Numerous attempts are made to emphasise the importance of certain virtues or attitudes and the refinement of the qualities of one’s being. For Burns and Lamont (1995) spirituality drives us to seek and stay true to non-material values, for Mott-Thornton (1996a) it entails a notion of the good life, for Kay (1996) apprehension of the transcendent should lead to a gentler and more reflective character, and for King (1985) spiritual education involves developing a concern for loving and caring for others, liberation from self-centred desire, and hope for

ultimate goodness and glory. Beck (1990) includes amongst his list of characteristics of spiritual people a number of virtues, such as hope, courage, love, and gentleness. A prominent theme is the connection between spirituality and relationships with other people. Hull (1995a) goes as far as to say that true spirituality exists not inside people but between them, while for Hay and Nye (Hay with Nye 1998) heightened awareness of others is part of their notion of relational consciousness. Newby (1988), for example, refers to mutual intimacy of being in which there is a depth of understanding deeper than any physical or sensual relationship, a knowing of each other's hearts. Others, such as Crawford and Rossiter (1996), and Thatcher (1991), highlight the importance of community. Isherwood (1999), in her definition of spirituality as 'imagining wholeness', distinguishes between male ideas of wholeness, which she sees as emphasising independence, and female ideas, which she sees as being more concerned with inter-relatedness.

### **3.4 Does Spirituality Have to be Faith-based?**

As is evident from Figure B1, some consider that spirituality should be contextualised within a faith-based perspective. The question of whether this is the only appropriate sort of contextualisation is an important one. Carr, for example, argues that any meaningful contextualisation of spirituality has to be derived from faith traditions located in an other-worldly perspective. He has given sustained attention to conceptualising spirituality in an educational context (Carr 1995, 1996a/b, 1997) maintaining that "any substantial conception of spirituality for spiritual education must draw primarily (though not necessarily exclusively) upon the conceptual and other resources inherent in particular religious traditions" (Carr



1996a: 458). According to Carr, it is necessary to try and identify spiritual knowledge - "...truths about human life and experience which would not appear to be readily reducible to either morality or religion" (Carr 1995: 91) - and spiritual dispositions, that is, virtues. Of the spiritual virtues, which include hope and faith, Carr maintains that love is the highest. It may well be that hope and love "can be rendered fully intelligible as spiritual virtues independently of any specific context of religious belief" (p92). However, faith, according to Carr maintains, following St Paul, is "a distinctly intellectual or cognitive dimension" which "... would seem to require specific spiritual beliefs which also very probably require to be articulated in the context of something like a religious position" (p92-93).

However, in my view, spirituality for the purposes of educational policy does not necessarily have to be contextualised within a faith tradition or other-worldly perspective. Firstly, there are significant elements of spirituality that can be agreed upon by those of faith and those of non-faith - for example, the importance of compassion, charity and love, and the idea that it is not just what a person does or the moral codes that they follow that are important but also the spirit in which this is done. The British Humanist Association considers that although there are differences in the atheistic view of spirituality from the religious view, there is a point of agreement:

Christians and Humanists, theists on the one hand, agnostics and atheists on the other, agree on the importance of spirituality, but they interpret it differently. Despite these different interpretations, however, all can agree that

the ‘spiritual’ dimension comes from our deepest humanity (British Humanist Association: 1993: 1).

Secondly, the expression and discovery of spirituality is not confined to faith believers. For example, an atheist teacher may go into teaching in a wholly committed way that inspires and spiritually uplifts the children in her care and shows them something of her spiritual nature.

Thirdly, secularists can provide for spirituality a context of coherently inter-related concepts and ideas - for example, humanism. Not everyone will agree with such a context. There are of course disagreements about the validity of differing contextualisations. Some may exclude secular perspectives, some faith perspectives, some neither. However, it would be wrong to deny that secularists have coherent contextualisations that ought to be taken into account.

Fourthly, and most importantly, a plausible case can be made that each person possesses an inherent spiritual dimension and capacity for spiritual experience which is not dependent on a faith context for its expression or appreciation. The theoretical basis for this is discussed in detail in Chapter 4. This theoretical base has the potential to contribute to the kind of shared contextualisation referred to above (Section 3.2).

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<sup>1</sup>Slee (1992b) produced a useful annotated bibliography of spirituality in education.

<sup>2</sup> This draws on Franks-Davies’s concept of ramification (see Chapter 4).

<sup>3</sup> See Huxley (1961) for one view of Humanism and the psychosocial stage of evolution.

<sup>4</sup> *Economic and Philosophic Manuscripts* of 1844 in Marx and Engels 1975: 275-276.



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<sup>5</sup> I took a special issue of the *British Journal of Religious Education*, on spirituality across the curriculum (Vol. 7, No. 3, Summer 1985), as the starting point.

<sup>6</sup> It is based on a gradual build up of literature over a number of years, the process comprising:

- Reading of the literature and following up of references as come across;
- Contacts and networking;
- Online search of literature using BIDS citation index covering British Educational Research Index, 1986 to 1998 (last conducted on 1st Dec 1998).

Contributions run from Summer 1985 until the end of 1998, just prior to the empirical phase of the study. (Isherwood {1999} was added because I wanted to include a feminist writer.)

<sup>7</sup> If a similar exercise were done in another field, such as health, the discourse would differ in some respects - for example in the terminology used, the focus of interest and concern etc. (see for example West 1997, 1998).

## **CHAPTER 4**

# **A THEORETICAL PERSPECTIVE ON HUMAN SPIRITUALITY: BUILDING ON THE HARDY LEGACY**

### **4.1 Introduction**

One way of understanding what is shared amongst people concerning their spirituality is to adopt an approach which starts with the aim of understanding the “constitution and condition” of human beings (Berger 1970: 66), from which we can build up insights into human spirituality. Many of the ideas in the education debate, summarised in Chapter 3, Section 3.3, give attention to and respect the capacity for people to enjoy spiritual experiences. Generally, however, these do not attempt to theorise on the basis of systematic study of spiritual experiences. The work of Hay and Nye is an exception, following that of William James and Sir Alister Hardy<sup>1</sup>.

What I have aimed to do as a basis for this chapter is to examine critically Hardy’s theoretical and empirical work on human spirituality, subsequent research in that tradition, and discussions and critiques of what can be inferred from the study of spiritual experiences. The work of Hardy and his hypothesis is outlined, and put very briefly in the context of the modern tradition of systematic investigations of



spiritual experience, in Section 4.2. The status of Hardy's hypothesis is discussed in Section 4.3, where it is concluded that it has sufficient plausibility for it to contribute to the theoretical foundations of a shared contextualisation for spirituality in education. Hay and Nye's concept of relational consciousness is considered in Section 4.4 and the centrality of the concept of transcendent power to Hardy's hypothesis highlighted in Section 4.5.

In Section 4.6 I put forward a theoretical perspective which draws substantially from Hardy's work and the examination of subsequent research and literature and which expresses an essential feature of human spirituality. Such a perspective, it is suggested, may contribute to the sort of shared contextualisation discussed in the previous chapter. This theoretical perspective reflects my interpretation of what is essential to the kind of spiritual experience to which Hardy's work was directed and what has emerged from the study of accounts of these. Section 4.7 addresses two critiques in educational literature concerning the implications of Hardy's work.

## **4.2 The Study of Spiritual Experiences**

The modern roots of the study of people's experience of spirituality lie in the late 19th century. It was from this time that the idea of spirituality separate from religion developed. The two most notable pioneers in the USA were William James and Edwin Starbuck. Their investigations took a scientific approach to religious or spiritual experiences and treated them as experiences in their own right (James 1985[1902], Hay 1987, 1990).

The work begun by James and Starbuck was taken up in Britain by Hardy. His contribution is important because of his collection of thousands of accounts of spiritual experience for analysis, but more significantly because of the way he placed them in a wider context, drawing on a number of fields of study including anthropology, natural history and biology (Hardy 1965, 1966, 1975, 1984, 1991 [1979]). Accounts were collected through articles and appeals in national and local newspapers and other periodicals and via radio and television, starting in 1969 and continuing into the 1980s (Maxwell and Tschudin 1990)<sup>2</sup>. Others have followed up, been inspired by, or related their own researches to Hardy's records of spiritual experiences (for example, Ahern 1990, Beardsworth 1977, Hay 1990, Jackson and Fulford 1997, Johnson 2000, Maxwell and Tschudin 1990, Paffard 1973, Robinson 1977, Sjørup 1998) - much of this through the Religious Experience Research Centre which Hardy established in the 1960s in Oxford<sup>3</sup>. Of these, Hay is the one who has done most to engage with, utilise and build upon Hardy's theoretical propositions.

As an eminent zoologist Hardy identified the significance of the human capacity for sensing the spiritual and sought to understand its development through the perspective of the theory of evolution and natural selection, giving it the same ontological status as other human capabilities. Hardy did not simply take the theory of evolution as it stood as a means of explaining spiritual experiences. He argued that the theory needed to be enlarged to take into account such experiences (Hardy 1984: 22). Hardy argued against purely materialistic interpretations of Darwinian natural selection. It is not valid to conclude that "man's spiritual side [is] simply the superficial by-product of the material process" (Hardy 1966: 222).



Hardy's hypothesis is as follows. Hardy suggests that spiritual experiences are indicative of an inherent human capacity that is analogous to though distinct from the physical senses and which is a part of the evolutionary process. This capacity for experiencing the spiritual emerges as do other biological processes - no more or less mysteriously than, say, the emergence of sex (*op. cit.*: 27), 'biological' being used in the sense of referring to "any natural properties of living organisms" (Hay and Nye 1996: 8). The development of this capacity is part of the evolutionary process. Spiritual experiences, Hardy proposes, have survival value because they enable people to link with "some shared reservoir of spiritual power"(*ibid.*). 'Survival value' means that they have some benefit for the continuation of the species. Through natural selection, the capacity to sense or experience that spiritual power becomes an in-built, biological characteristic of humankind.

Hardy does not suggest that on the basis of available evidence and knowledge in current fields of study it can be shown whether this spiritual power is other-worldly (arising from a metaphysical reality beyond this world) or secular (a capacity explainable entirely in terms of the power of the sub-conscious mind for instance)<sup>4</sup>.

Evidence of this spiritual power is gathered by Hardy from historical and contemporary accounts, anthropological studies, such as those of the Nuer (Evans-Pritchard 1977 [1956]), and investigations of religious experience, such as those of William James. In his ground-breaking study of religious experiences, James (1985 [1902]: 525) concluded that they could not be taken to prove the existence of God, but that they unequivocally testify to the fact "that we can experience union with *something* larger than ourselves and in that union find our greatest peace" and

demonstrate “that beyond each man and in a fashion continuous with him there exists a larger power which is friendly to him and to his ideals”<sup>5</sup>.

The feeling of “a power beyond the self” gives strength and encouragement (Hardy 1984: 185), helps a person overcome obstacles and achieve more than what they thought themselves previously capable of, activates subconscious mechanisms to help resolve problems, and may assist the healing of a sick person (Hardy 1966: 234, 236). Human beings, with their

powers of communications by language and the handing on of tradition as a result of shared experience could develop feelings of a new awareness. They could build up a general tradition of there being some element with which they could make contact; and if they approached it with a certain reverence... they would in return feel a lifting up of the self, a new sense of confidence, a power to overcome difficulties, a force to make them stronger, a something that gave more courage than they had ever had before. They might call it *mana*, *waken*, *nhialic*, *knoth*, and other names; and later it could be called God. We can in fact see its link with evolution... those primitive tribes which developed more courage, felt themselves receiving this support, would more likely be successful in the struggle for life (Hardy 1984: 233-234).

For Hardy, this power was a guiding and sustaining feature of his own life. This is apparent from his papers which I studied at the Bodleian Library, Oxford, where they are archived<sup>6</sup>. But to advance human understanding of this power in modern



times, he emphasised the need for the collection and rigorous analysis of recorded experiences of a spiritual nature (Hardy (1991 [1979])). The intention is not by this means to prove the existence of God, but to:

- “learn more about the essential part that man’s spirituality plays in his make-up” (*op. cit.*: 2);
- “demonstrate that a large proportion of people do have feelings towards a benign power.. [and through in-depth study of individual experiences] tell us something of what people feel to be the nature of this power” (*op. cit.*: 2-3);
- “present such a weight of *objective* evidence in the form of *written records* of these subjective spiritual feelings and of their effects on the lives of the people concerned, that the intellectual world must come to see that they are in fact as real and as influential as are the forces of love” (*op. cit.*: 4);
- collect a sufficient number of records so that “any fundamental patterns that may exist - such, for example, as a commonly recurring feeling of being in touch with what *appears to the person concerned* to be a benign power beyond the self - should eventually reveal their presence to systematic study” (*ibid.*);
- find out whether “*written* personal accounts can demonstrate that many people do find this kind of experience of the highest value as an influence in their lives” (*op. cit.*: 16).

Hardy conceded that “no accumulation of accounts of third-person experience can equal for any *individual* his own spiritual awareness” (*ibid.*). Hardy’s conclusion on the basis of the accounts he examined was:

At certain times in their lives many people have had specific, deeply felt, transcendental experiences which have made them all aware of the presence

of this power. The experience when it comes has always been quite different from any other type of experience they ever had. They do not necessarily call it a religious feeling, nor does it occur only to those who belong to an institutional religion or who indulge in corporate acts of worship. It often occurs to children, to atheists and agnostics, and it usually induces in the person concerned a conviction that the everyday world is not the whole of reality: that there is another dimension to life (Hardy 1991 [1979]: 1).

Hardy found ninety-two categories of experience (Hardy 1991 [1979]:31). The most common of these include response to prayers; a sense of security, protection, peace; a sense of joy, happiness well-being; sensing of an awe-inspiring “presence”; a sense of certainty, clarity, enlightenment; sense of purpose or new meaning to life; visions felt to be of a religious or spiritual nature; sudden change to a new sense of awareness, conversion; sense of guidance, vocation, inspiration; an initiative felt to be beyond the self, coming “out of the blue”, such as being “buoyed by waves of utterly sustaining power and love”; development through contact with literature or the arts; sense of purpose behind events; encounters with people, such as an uncle who “kindled a light in me” or the “spontaneous caress of a child” (Hardy 1991 [1979]). Hardy found that a small minority of experiences were negative, involving “the feeling of being in the presence of an evil force” (Hardy 1991 [1979]: 78). (I return to these below.) Examples of accounts are given in Section 4.6.

The spiritual aspect of ourselves is part of a life force and energy which is both within us and without us. The defining feature of the spiritual aspect of human beings is that it is *part of*, or continuous with (to use James’ phrase - James 1985



[1902]: 525), a transcendent, beneficent power far greater than the individual self.

Some may call this transcendent power God (or some other term denoting an other-worldly presence or energy), or see it as this-worldly.

Spiritual experiences may occur in single, dramatic moments or over time through different types of experience, learning and reflection. There is evidence that they are more often of the latter type, and are often characterised by a “quiet, unspectacular persistence” (Robinson 1977: 15; see also Hardy 1991 [1979]: 18-19, Hay with Nye 1998: 89), having the character for instance of gentle intimations of a guiding or loving presence, a sense of harmony or well-being, a feeling of burdens or pain being lifted, or awareness of a life-force running through all things.

### **4.3 Status of Hardy’s Hypothesis**

#### **4.3.1 Research Evidence and Competing Hypotheses**

Hardy’s hypothesis, explained in Section 4.2, is summarised in Figure 4.1. The hypothesis is “naturalistic” in that it takes a non-reductionist approach to spirituality and treats it as a natural phenomenon: it can be tested in a scientific manner “in comparison with other postulates” (Hay and Nye 1996: 8; see also Hardy 1975: 73).

The hypothesis aims to contribute to our understanding of human well-being. Spiritual experiences arise from an intrinsic, natural human capacity to sense and draw on a 'shared reservoir of spiritual power'. Linking with this spiritual power has beneficial effects for people (encouragement, energy, strength, upliftment, healing, enlightenment, love, etc.) and thus survival value in human evolution. It came to be a characteristic of the human species like other biological characteristics, through natural selection which favours features which are most likely to ensure the survival of the species. That is, people who had this capacity were more likely to survive and reproduce than those who did not. Over countless generations, the capacity to link with a shared spiritual power, and hence the potential for spiritual experiences, became natural to all human beings.

**Figure 4.1 Summary of Hardy's Hypothesis**

There is support for the hypothesis in research which has shown that spiritual experiences are a widespread phenomenon in modern society. Survey research suggests that large proportions of the adult population report experiences of this kind (Hay 1987: Chapter 10, 1990: 57, Hay and Hunt 2000, Lewis 1987, Robinson and Jackson 1987)<sup>7</sup>. Surveys using the questions developed by Hardy or more recent variations of it indicate a much larger proportion reporting spiritual experiences in the most recent survey (Table 4.1)<sup>8</sup>. The increase in reported experience may not be the result of more people having experiences, but of a changing social climate which increases willingness to answer positively (Hay and Hunt 2000). Perhaps the best indicator is the stratified random, door-to-door survey carried out in Nottingham which involved interviews in respondents' homes using a 27-page questionnaire. Having filtered positive responses to the Hardy question – for instance, removing responses where they could not go on to describe the experience claimed – the study still found 62% who could offer accounts of spiritual experiences. In a random, interview survey of 108 nurses in two hospitals in Leeds, 67% had had experiences similar to the kind which the Hardy question



seeks to draw out (Lewis 1987). A survey of 311 primary school teachers in Cornwall, of whom 73 were headteachers, found that 64% answered positively to the Hardy question (Johnson 2000).

Source	Date of survey	Type of survey	Country	Sample size	Percentage claiming experience
Hay and Morisy (1978)	1976	national (random)	Great Britain	1,865	36% (a)
Morgan Research*	(findings published 1983)	national (random)	Australia	1,228	44% (a)
Hay and Morisy (1985)	early 1980s	local (stratified random)	Great Britain – Nottingham only	172	62% (a)
Gallup Poll*	1985	national (random)	Great Britain	1,030	33% (a)
Gallup Poll*	1985	national (random)	USA	1,525	43% (a)
Hay and Heald (1987); Hay (1990: 79)	1986	national (random)	Great Britain	985	43% (b)
Hay and Hunt (2000)	2000	national (random)	Great Britain	1,000	76% (b)

\*reported in Hay 1990: 79

Questions used:

- (a) Have you ever been aware of or influenced by a presence or a power, whether you call it God or not, which is different from your everyday self?
- (b) People sometimes talk about certain kinds of personal experience which involve a non-everyday awareness of a presence of power... Have any of these ever happened to you?
  - A patterning of events in your life that convinces you that in some strange way they were meant to happen.
  - An awareness of the presence of God.
  - An awareness that you are receiving help in answer to prayer.
  - An awareness of a sacred presence in nature.
  - Felt as though you were in touch with someone who died.
  - An awareness that you are in the presence of evil.
  - A presence not called God. [omitted from survey in 2000]
  - An awareness that all things are one. [omitted from survey in 2000]

**Table 4.1 Surveys of the General Population, using the Hardy question and later variations**

The status of Hardy’s hypothesis has been directly addressed by Hay (1994).

Findings from the accumulating research evidence on spiritual experiences were used to evaluate alternative, competing hypotheses to that of Hardy. These alternative hypotheses derived from the work of Marx, Durkheim and Freud.

Respectively, their theories, Hay explains, would lead us to expect that spiritual experiences will:

- be the “fantastic imaginings” (*op. cit.*: 4) of the most oppressed members of society;
- not be associated with solitude but with large gatherings;
- be associated with poor mental health.

Hay concludes that these hypotheses are not found to be supported by the research evidence, whilst that of Hardy better fits this evidence. Spiritual experiences have been found to be associated with positive mental health in a number of studies.

(This is discussed further below – Section 4.3.2.2.) More often than not spiritual experiences occur when people are alone – more than six out of ten in surveys carried out in the 1980s (Hay and Heald 1987, Hay 1994). Whilst substantial in all social classes, spiritual experiences are on the whole more likely to be reported by middle class respondents (Hay and Morisy 1978, Hay 1994).

It is not only religious believers who report spiritual experiences and respond positively to the Hardy question. This is clear from the Nottingham survey (Hay and Morisy 1985). National survey evidence suggests that about a quarter of agnostics and atheists are able to derive meaning from and give a positive response to the Hardy question (Hay and Morisy 1978).

The following conclusion to a major review of religious or spiritual experience, undertaken from the perspective of psychology, summarises key characteristics of these sorts of experiences, especially those that involve higher levels of awareness:



Religious experiences convey, to those who have them, that they have been in contact with a very powerful being or force, ‘whether they call this God or not’, that there is a unity in the whole of creation; they feel united and have love towards other people; they feel more integrated, perhaps ‘forgiven’; they are happier; they have had experience of timelessness, perhaps eternity; and that they have been in contact with some kind of reality (Beit-Hallahmi and Argyle 1997: 96).

#### **4.3.2 Critiques of Validity of Spiritual Experiences**

There are many challenges to the validity of spiritual experiences. These have been critically investigated in depth by Franks Davis (1989) who includes in her considerations the experiences gathered by Hardy. It is beyond the scope of this thesis to go into detail on all the possible arguments against recognising the validity of spiritual experiences. Also it would be repetitious, given that Franks Davis has undertaken a thorough study. I do wish to note, nonetheless, two of the main categories of challenge (*op. cit.*: 106-107):

- description-related, which question the trustworthiness of statements about a (claimed) experience: for instance where accounts are distorted by poor memory, exaggeration, internal inconsistency or confusion about the experience;
- subject-related which question the trustworthiness of the person having the (claimed) experience - for instance, if the subject was intoxicated, of questionable character, psychotic etc.

The strongest challenges, both subject-related, are the ‘conflicting claims challenge’ and the ‘reductionist challenge’ (*op. cit.*: 3). Another challenge is that spiritual experiences are culturally-determined, which Franks Davis acknowledges though not as one of the most powerful ones (*op. cit.*: 155). Nonetheless, it is a challenge that I consider should be given some explicit consideration in this chapter.

#### ***4.3.2.1 Conflicting Claims Challenge***

The conflicting claims challenge is that subjects of experiences “cannot agree on a single, consistent account of the alleged percepts” (*op. cit.*: 3). This in effect is what Wright (1997) argues (Section 4.7). The answer to this is that there are elements which are common to spiritual experiences that inspection of the evidence reveals. Franks Davis concludes that evidence on numinous and mystical spiritual experiences<sup>9</sup> supports a number of claims of a low degree of ramification<sup>10</sup> (Figure 4.2), i.e. claims that entail relatively little beyond what was actually observed. Beit-Hallahmi and Argyle (1997:76) also conclude in their review that a core religious experience probably exists.



- i) The mundane world of physical bodies, physical processes, and narrow centres of consciousness is not the whole or ultimate reality.
- ii) In particular, the phenomenal ego of everyday consciousness, which most people tend to regard as their 'self', is by no means the deepest level of the self; there is a far deeper 'true self' which in some way depends on and participates in the ultimate reality.
- iii) Whatever *is* the ultimate reality is holy, eternal, and of supreme value; it can appear to be more truly real than all else, since everything else depends on it.
- iv) This holy power can be experienced as an awesome, loving, pardoning, guiding (etc.) presence with whom individuals can have a personal relationship, to whom they are profoundly attracted, and on whom they feel utterly dependent; it may be described positively in terms of goodness, wisdom, and so forth, but all such descriptions are ultimately inadequate.
- v) Though introvertive mystical experiences cannot in themselves show that union with something else has been attained, since only the unity is experienced, the evidence of numinous experiences and the fact that experiences of awe before the numen and love of the numen can easily slip into mystical experiences when all sense of self has been annihilated make it probable that at least some mystical experiences are experiences of a very intimate union with the holy power, however that is spelled out. (Other mystical experiences may nevertheless be no more than the integration or purification of the meditator's mind.)
- vi) Some kind of union or harmonious relation with the ultimate reality is the human being's *summum bonum*, his final liberation or salvation, and the means by which he discovers his 'true self' or 'true home'.

*Extract from Franks Davis 1989: 191*

**Figure 4.2: Claims for which there is good evidence from a survey of different numinous and mystical experiences**

In other words, the details of how people contextualise spirituality – i.e., their “over-beliefs” (James 1985[1902]: 515) - may vary, but there is good evidence for spiritual experience which is “common and generic” (*ibid.*) to human beings.

Hardy (1991 [1979]: 132) emphasises the latter when he writes:

It has been suggested by some authors that there are two main kinds of religious experience, the *numinous* - the awareness of the holy as defined by Otto<sup>11</sup> - and the *mystical*, the feeling of the merging of the self with a divine reality; it is, however, I believe, this feeling of a transcendental reality that is



far more important than these other two elements, for not only does it form a part of both of them but is the essential element in so many other kinds of spiritual experience.

#### ***4.3.2.2 Reductionist Challenge***

The reductionist challenge is that experiences “can be explained more plausibly by reference to natural (and often pathological) factors alone than by explanations which allow certain... experiences to be veridical...” (Franks Davis 1989: 3). The main form of this challenge is an appeal to pathological explanations of spiritual experiences. This includes arguments that those who have spiritual experiences are hypersuggestible or peculiarly deprived and maladjusted, that spiritual experiences are similar to certain psychopathic phenomena (such as hysteria and delusions), or that spiritual experiences are brought about by certain abnormal physiological states (induced by drugs for example).

It is not tenable, however, to write off all or the vast majority of spiritual experiences through reductionist arguments. Such experiences are too common for pathological explanations to be plausible: “a society composed largely of hysterics, schizophrenics, and manic depressives would be unlikely to last long” (Franks Davis 1989: 216). It is not just their frequency that provides evidence, it is their characteristics as a group.

... at the individual level religious experiences have unique and even paradoxical features, [but] when studied as a group they exhibit a



considerable degree of uniformity, consistency and comparability.

Patterning of this sort is what we expect when we come across a phenomenon which is part of the real, objective world of scientific investigation (Hay 1982b: 192).

In other words, it can be concluded that we are dealing with a legitimate phenomenon - that is, there are scientific grounds for concluding that what are studied as spiritual experiences indicate a phenomenon of some sort that can be taken to exist.

Research studies suggest that spiritual experiences are more common in people with a certain kind of cognitive structure, especially open to images and intuitions of a non-rational nature, but they occur in a variety of physiological and emotional states and tend to have positive benefits for people (Beit-Hallahmi and Argyle 1997, Hay 1987).

The results of a study investigating how spiritual experiences can be distinguished from pathological psychotic symptoms further weaken the reductionist challenge (Jackson and Fulford 1997). It involved the investigation in depth of cases of spiritual experiences from the Hardy archive, including interviews with those reporting a spiritual experience. On the basis of this, grounds are identified for distinguishing between spiritual experiences and experiences that have similarities but which are pathological and require clinical treatment. The distinction does not

lie in the following characteristics:

- form or content of the experiences, at least not in the way that traditional psychopathology approaches classification. The cases examined “were closely similar in their general formal characteristics to psychotic symptoms” (*op. cit.*: 50) (such as intensity) and there were similarities too in content (in the sense of criteria used in psychopathology - an example being the subject not retaining “insight”, meaning not accepting the possibility that the cause of the experience may have been psychological and not external).
- the pattern of causes or consequences relating to experiences. There are too many difficulties, for example, in using a criterion such as whether the experience causes a ‘deterioration in life functioning’: any attempt to make this meaningful requires hidden assumptions that the deterioration in question is due to a pathological rather than a non-pathological cause. For example, if a person falls ill following an experience, it cannot be inferred from this that the experience was pathological.

What distinguishes spiritual and pathological experiences, according to Jackson and Fulford’s research, is that the latter are characterised by a *failure of action or practical reasoning* on the part of the person. People having a pathological experience are, to put it succinctly, unable to cope with their lives. With *spiritual* phenomena, action is “radically *enhanced*” and the individual is empowered (Jackson and Fulford 1997: 55). The point is that experiences which in some ways have similar characteristics - which might be described for instance as delusional in psychological diagnosis - are not all of the same status or category. Some may be pathological. Others, such as the cases reporting spiritual experiences, can be shown to be non-pathological. Jackson and Fulford’s research is further evidence that spiritual experiences cannot be reduced to pathological symptoms. (What is



spiritual about spiritual experiences is a broader question than addressed in their work; Hardy sought to provide a research-based answer to this question in his hypothesis as outlined above.)

#### ***4.3.2.3 Culturally-determined Challenge***

The third challenge which I want to briefly address is that spiritual experiences are culturally determined, entirely a social product. For example, it might be argued that, in terms of Lindbeck's (1984) preferred theory of religion, such experiences are derivative and that "to become religious involves becoming competent in the language of a given religion" (Hay 1988: 219). It is "the language used to interpret" the experience that makes it religious or spiritual (Ellwood 1994: 26). From the point of view of this critique there is no essence of a spiritual experience which is generated outside the cultural surroundings.

There are undoubtedly wide variations in the meanings, practices and interpretations of experience associated with religion and spirituality, not only between Eastern and Western religions but also within them. There are also numerous New Age philosophies that have grown a good deal in the West during the twentieth century (Hanegraaff 1998). This poses difficulties in conducting cross-cultural research concerning spiritual experiences as it opens the comparative study of spiritual experiences to the charge that their meanings in different contexts are so different as to be incommensurable (Hay 1988). The review by Beit-Hallahmi and Argyle (1997: 96) draws attention to the relatively small amount of research that has been done on spiritual experiences amongst non-Western

populations: studies of Jews and Muslims in Israel produced a much lower proportion of reported spiritual experiences than research in countries such as Britain and the USA. The cumulative weight of contemporary research findings, and of anthropological evidence and the significance of experience in all religious traditions (Franks Davis 1989, Smart 1997, Yandell 1993), suggests in my view that it is more plausible to see low reporting of spiritual experiences as something to be explained by the cultural traditions of those being studied and the content and format of the questions being posed. A small study of spiritual experiences in India (less than 20 accounts) found that the main differences with Western accounts were that Hindu respondents referred to names such as Krishna and Kali, as well as God, and experienced a greater continuity of consciousness before and after the experience, whilst in Western accounts the experience often marks a turning point in the normal stream of consciousness (Tschudin 1993).

In my judgement there is sufficient evidence (alluded to above) to indicate that there is an essential element of spiritual experiences which is not socially or culturally constructed. There are common elements of spiritual experiences across cultures which support claims of a low degree of ramification (Figure 4.2). Also, as indicated in discussion of the reductionist challenge, the characteristics of spiritual experiences as a group - their consistency and comparability - indicate that they should be studied as indicators of a phenomenon not reducible to other factors. There is a “raw experience” (Miles 1994: 6), which is then subject to interpretation and a cultural context applied to it<sup>12</sup>.



The sensation experienced through spiritual experience is, like the physical sensations felt through the normal five senses, a universal human capacity. Sensations like pain, sight, and so on are the same for all human beings. The *interpretation* of these sensations - what we think they mean, how we react to them, how we explain them - does have a cultural dimension. As Robinson (1977: 59) points out, based on his study of accounts of spiritual experiences in the Hardy archive:

One of the commonest features in these records is the insistence that fundamentally the experience was beyond description. What does this mean if not that, for that person at that moment, nothing in what he or she had been taught of language was adequate: that the experience at this point escaped the influences of culture.

### **4.3.3 Conclusion on Status of Hardy's Hypothesis**

It is possible, in my judgement, to accept that Hardy's hypothesis has sufficient plausibility for it to contribute to the theoretical foundations of a shared contextualisation for spirituality in education. The reasons for my suggesting that its plausibility should be accepted are:

- the richness of the scholarly foundations on which Hardy's proposition is based, some indication of which is given in Section 4.2;
- research subsequent to Hardy supports the view that such experiences are widespread in modern society (Section 4.3.1);
- propositions arising from the Hardy hypothesis, when compared with propositions from competing theories (the 'big alternatives' represented by

Marx, Durkheim and Freud), are better supported by available evidence (Section 4.3.1);

- challenges to the validity of spiritual experiences can be refuted, including the idea that they can be dismissed as pathological phenomena (Section 4.3.2).

Having said that, any hypothesis or theory remains open to testing and possible refutation or modification. The Hardy hypothesis can, and should, continue to be tested and developed with further empirical evidence and studies. Questions that might be addressed by studies are the nature of spiritual power and the adequacy of other explanations of the beneficial effects of spiritual experiences. The Hardy work would also benefit from being critically examined and challenged from a variety of perspectives within the academic community of biologists and evolution theorists, and more studies undertaken in non-Christian and non-Western cultures.

#### **4.4 Relational Consciousness**

Based on research with children which makes an explicit connection with Hardy's work, an attempt at theory building has led to the formulation of the concept of relational consciousness (Hay with Nye 1998). According to Hay and Nye, relational consciousness is the most fundamental feature of spirituality (*op. cit.*: 142). It is characterised by a distinctively reflective consciousness, or meta-cognition, entailing some degree of awareness of one's own mental activity and a sense of relationship with others, the self, the world and (for some) God (*op. cit.*: 113-114). It is a heightened sense perception that reduces for some period the "psychological distance" between the person and the rest of reality (*op. cit.*: 18).



In reporting the empirical work with children, Nye (1998: 279, original emphasis) suggests that relational consciousness is “far from being an original revelation in a general sense” but is “nonetheless original in the sense of offering a way of specifically characterising *children’s* spirituality”. Nye acknowledges that her “evidence by itself can only state the nature of spirituality within the age range studied [ages 7 to 11], and leaves open the question of whether ‘relational consciousness’ is a characterisation of spirituality in childhood only, or more precisely this particular period of childhood alone” (Nye 1998: 284). Further research with other age groups “might identify other predominant forms of childhood spirituality” (*ibid.*).

Following this identification of the concept in the empirical work with children, Hay integrates it into the Hardy hypothesis and sees that it has the potential for a universal application<sup>13</sup>. Hay and Nye suggest that relational consciousness is the precursor, built into the human biological and psychological make-up, that facilitates all forms of spiritual experience (Hay with Nye 1998, Hay 2001). It is the foundation for selfless concern for others and the natural world. It has survival value for human beings as social animals (i.e. it helps group survival), working through a combination of the biological component (relational consciousness) and a social or cultural component (human beliefs and behaviour) (Hay with Nye 1998: 148-149). Hay explains:

The repeated emergence in the human species of the social institution of religion (from my perspective the normal cultural response to relational consciousness), with its highly developed codes for the altruistic

maintenance of community, suggest that this [the importance of altruism for long-term biological success] is at least plausible. (p149)

Hay and Nye's research with children supports indications from the work of Hardy and others (Hardy 1991[1979], Robinson 1977) that the capacity for heightened awareness of a spiritual kind is evident amongst children. The concept of relational consciousness, which King with Beattie (2001: 108) sum up as a "reconceptualization of spiritual awareness", describes something important which occurs in spiritual experience: a state of heightened awareness in which the psychological distance from the rest of reality disappears or is reduced in some sense.

## **4.5 Transcendent Power**

The focus in this study is on spiritual experiences which involve being in touch with a greater power as outlined in Section 4.2. I refer to this as transcendent power from this point. Reduction of psychological distance which brings about awareness of transcendent power will be a feature of some, but not necessarily all experiences of relational consciousness.

Transcendent power is an important element in Hardy's theoretical interpretation of accounts of spiritual experience and a vital component in understanding and explaining the positive impact - in terms of well-being, other ways of knowing (intuition), moral re-inforcement, and survival value - of humankind's spiritual sensitivity. Spirituality helps to sustain the capacity for altruistic action not only by



the sense of oneness with reality that is encouraged through human experience of reduced psychological distance, but also, crucially, by the sensing of transcendent power which people can draw upon for help, support and encouragement in acting for the greater good.

Hardy's theoretical proposition sets out the idea of "a benevolent non-physical power which appears to be partly or wholly beyond, and far greater than, the individual self" (Hardy 1991 [1979]: 1). Sensed often as a presence, a key element in the explanatory, theoretical framework that Hardy suggests is "a power to overcome difficulties, a force to make them stronger, a something that gave more courage than they had ever had before" (Hardy 1984: 233-234), a phenomenon that Hardy sums up as a "shared reservoir of spiritual power" (Hardy 1966: 27)<sup>14</sup>. Hardy's concept of power helps to explain a phenomenon, i.e. the widespread occurrence of experiences termed spiritual or religious. Hardy believed that more could be learnt through systematic study about this power over time:

At the *very least* I expect this power... may be some subconscious shared reservoir of spiritual 'know-how' which we call Divine (perhaps something like the species 'mind' that I have suggested); I think, however, it is *far more likely* that above this there is something much more wonderful to which we give the name God. But even if it *should* be shown, and I don't believe it will, that this whole conception is a purely psychological one and, if, in some way, this mind factor should eventually be proved to be entirely of physico-chemical origin - it would not to my mind destroy the joy or help of *the experience we may still*

*call Divine* any more than it would destroy the glorious beauty felt in poetry or art. (Hardy 1965: 286-287, original emphasis)

This power is theorised as being partly within the person and partly beyond:

All the evidence of religious experience... shows us that man makes contact with this Power which appears partially transcendent and felt as the numinous beyond the self, and partially immanent within him (Hardy 1966: 236).

James (1985[1902]: 523) similarly described the “something” in spiritual experience which “exerts an influence, raises our centre of personal energy, and produces regenerative effects unattainable in other ways”, as “in one sense.. part of ourselves and in another sense.. not ourselves”.

For Hardy the sensing of transcendent power does not occur only, or primarily, in religious contexts. For instance, Hardy argues that this power becomes more real for many people through nature rather than formal religious practices, and quotes amongst other things, this account:

An inner and esoteric meaning began to come to me from all the visible universe, and indefinable aspirations filled me. I found them in the grass fields, under the trees, on the hilltops, at sunrise, and in the night. There was a deeper meaning everywhere. The sun burned with it, the broad front of morning beamed with it; a deep feeling entered me while gazing at the sky



in the azure noon, and in the star-lit evening (R Jefferies, *The Story of my Heart*, quoted in Hardy 1966: 117).

Nor, in Hardy's discussion and theorising, does the sensing of transcendent power involve only people with religious faith or necessarily involve their bringing to the experience a religious interpretation (see for instance Hardy 1966: 130).

## **4.6 A Theoretical Perspective**

This section sets out a theoretical perspective which, drawing substantially from Hardy's hypothesis and my examination of subsequent research and literature relating to and following up his work:

- incorporates the idea, based in the Hardy hypothesis, that the spiritual is an intrinsic, natural part of being human;
- consolidates Hardy's theorisation of spiritual experience, by drawing a conceptual distinction between the quintessential type of spiritual experience with which Hardy was concerned and other types;
- conceptualises qualities that tend to characterise this quintessential spiritual experience (QSE).

What I term the naturalistic theoretical perspective is summarised in Figure 4.3.

- i) The spiritual is an intrinsic, natural part of being human.
- ii) All human beings have the capacity to sense and draw on transcendent power, and this is part of people's spiritual resources.
- iii) Transcendent power is a beneficent, non-physical power which:
  - is both within and beyond and far greater than the individual self;
  - is a shared 'reservoir' of spiritual love and energy, a source of encouragement, strength, upliftment, healing and enlightenment;
  - some may call God (or some other term denoting an other-worldly presence or energy) or see it as this-worldly.
- iv) The quintessential type of spiritual experience in Hardy's theorisation involves sensing and drawing upon transcendent power.
- v) Whilst philosophical or religious interpretations ('over-beliefs') may vary, the experiences themselves are 'common and generic' to humankind.
- vi) The quintessential type of spiritual experience tends to have the following qualities:
  - noetical
  - ethical
  - life-enhancing
  - profundity.
- vii) Such experiences vary in how they are felt, their frequency and intensity: they can be sudden, dramatic moments of high intensity, but are usually more subtle, being experienced for instance as gentle intimations of a guiding or loving presence, a sense of harmony or well-being, a feeling of burdens or pain being lifted, or awareness of a life-force running through all things.

**Figure 4.3: Summary of Naturalistic Theoretical Perspective**

Like Ahern, I take the view that there is a core or quintessential type of experience discernible in the accounts generated by Hardy. In his analysis of these accounts, Ahern finds a spectrum of experiences. Towards one end of this spectrum experiences are more likely to be "spiritual/religious", such experience being "characterised by a sense of an ultimate" and "its greater profundity, its positive outcomes, its tendency towards being accompanied by a moral and ethical sense..." (Ahern 1991: 29-30). Experiences towards the other end of the continuum are less likely to have these characteristics to the same degree, examples being experiences that appear *solely* about a para-psychological phenomenon such as telepathy. (This is not say that para-psychological phenomena are not part of "spiritual/religious" experiences. The point is that the latter involve more.)



I now set out what I take to be the quintessential type of experience, for convenience referred to as ‘QSE’. The conceptual description is based on work by Hardy, Hay and others on the basis of which I have drawn together what appear to be the defining feature and main qualities of such experiences. I tested the applicability of the latter in an analysis of selected accounts from the literature. The defining feature and main qualities of the QSE are:

*defining feature:* The linking with transcendent power is what gives a QSE its haecceity; transcendent power (described Section 4.5) being a shared ‘reservoir’ of spiritual love and energy, a source of encouragement, strength, upliftment, healing and enlightenment, which some may call God (or some other term denoting an other-worldly presence or energy) or see it as this-worldly. This is what distinguishes QSEs from Maslow’s concept of peak experiences (Maslow 1974, Wulff 1997).

*main qualities;* QSEs tend to have the following qualities:

- noetic: The noetic quality of spiritual experiences is a sense of knowing of a different order. They “seem to those who experience them to be... states of knowledge... [and] states of insight into depths of truth unplumbed by the discursive intellect. They are illuminations, revelations, full of significance and importance... and as a rule they carry with them a curious sense of authority for after-time” (James 1985[1902]: 380-81)<sup>15</sup>. Robinson (1977: 16, 18-19) refers to the ‘original vision’, that is childhood spiritual experiences, as a form of knowledge.

- ethical: The ethical quality is the sense of a higher order of good, the “moral or ethical sense, or conscience” which accompanies the ideal-typical experience (Ahern 1990: 31). This is perhaps the quality which is least capable of distinction in analysis as it is a “more diffused, all-inclusive feeling” (Robinson 1977: 132-133) – an orientation to what is good and right.
- life-enhancing: The life-enhancing quality refers to the positive and affirming feature of such experiences. Maxwell and Tschudin (1990: 40) conclude:

The most striking element of the religious and other transcendent experiences in the collection at the Alister Hardy Research Centre is their constant affirmation of life. They are enhancing and enriching life; they point forward; they are positive; they are benign.
- profundity: Ahern (1990: 45) refers to “positive, profound feelings” as a key theme of spiritual experiences. Such experiences are “more ‘real’ than everyday reality” (Hay 1987: 165) and have an especially vivid sense of reality, real “in the most profound and mysterious” sense (Robinson 1977: 22).

The conceptual description, with all of the four qualities, is an abstraction, and best considered as representing one end of a continuum, with purely para-psychological phenomena towards the other end. The qualities are analytically distinguishable but in practice are not discrete. Examples of accounts are given in Figure 4.4.

I would suggest that at least a half of responses to the Hardy question or its variants point to experiences towards the QSE end of the continuum. This is based on Ahern’s in-depth analysis of selected accounts in which he classified 32 out of 60



accounts as spiritual/religious (Ahern 1990: 29); Hay's Nottingham survey in which 50% of those who answered positively to the Hardy question fell into categories most likely to involve transcendent power (presence of God, association through prayer, presence not called God) (Hay and Morisy 1985); the most recent national survey reported in Hay and Hunt (2000: 13) which found that well over half of respondents who reported a spiritual experience fell into categories most likely to involve transcendent power (presence of God {50% of those reporting an experience}, awareness of prayer being answered {49%}, awareness of sacred presence in nature {38%}<sup>16</sup>); and my own feel for the evidence of accounts of spiritual experience.



I have a growing sense of reality, and personal identity, which comes from being united to something more powerful than myself, something that is helping me to be what I want to be. (p193\*)

I think from my childhood I have always had the feeling that the true reality is not to be found in the world as the average person sees it. There seems to be a constant force at work from the inside trying to push its way to the surface of consciousness. The mind is continually trying to create a symbol sufficiently comprehensive to contain it, but this always ends in failure. There are moments of pure joy with a heightened awareness of one's surroundings, as if a great truth had been passed across. (p191\*)

I have had no dramatic experiences...But I have this continual awareness of this presence and this power through the Holy Spirit who dwells in me. I do things which humanly I know I cannot do and cope with crises and situations, especially at work where others go to pieces. Sometimes his joy and peace just floods over me. Sometimes his power fills me so I feel able to do almost anything. (p192\*)

I find it difficult to describe my experience, only to say that it seems to be outside of me and enormous and yet at the same time I am part of it, everything is. It is purely personal and helps me to live and to love others. It is difficult to describe, but in some way because of this feeling I feel united to all people, to all living things. Of recent years the feeling has become so strong that I am now training to become a social worker because I find that I must help people: in some way I feel their unhappiness as my own. (p192\*)

One day as I was walking along Marylebone Road I was suddenly seized with an extraordinary sense of great joy and exaltation, as though a marvellous beam of spiritual power had shot through me linking me in rapture with the world, the Universe, Life with a capital L, and all the beings around me. All delight and power, all things living, all time fused in a brief second. (p189-90\*)

I was appointed to a post I had always wanted...but... I had to resign for personal reasons...This was a great disappointment and I had no idea what else I should do...After wrestling with this problem for some weeks, I was sitting one summer afternoon under a weeping willow tree in a Cambridge garden. Time seemed to stand still. The quiet seclusion calmed the turmoil in my mind; I was able to stand back from it and clearly place the whole situation before God committing the future entirely to Him. Plans took shape and seemed entirely right and appropriate and with them was given the confidence that I should be helped through any difficulties that might arise. The peace and strength and support from this encounter has never left me and has slowly grown as other opportunities have developed. (p52\*\*)

...In this way also I once experienced a type of ecstasy - a deep joy which was almost more than one could bear yet one felt one longed to prolong the experience to its uttermost. Normally though, this feeling of 'the Peace of God' comes at unlikely times. It is a moment when one realizes one's place in the universe, the deep and loving power which holds one, a complete absence of fear and worry and a great sense of joy. Nothing on earth can ever compare with this feeling. (p190\*)

The eternal nature of God as perfect love filled me with an inexpressible sense of joy and complete reassurance that above all our storms is tranquillity and wholeness. I now know that anxiety has no place, and discouragement cannot be more than a temporary setback. In the face of this, what can one do but worship? It adds a new dimension to 'living in hope'. (p62\*\*)

Crying out in despair one night, praying as I have never prayed before or since, utterly dejected and miserable, a condition brought upon myself by my own stupid folly and woeful ignorance; nevertheless, developments showed quite plainly that prayer was answered. From that time forward I felt new power; an inexpressible joy flowed through my whole being, and a certain sense of forgiveness anew. Mental balance restored, I became aware of moral obligation, and the urge to start life afresh. (p65-66\*\*)

\*source is Hardy (1975) \*\*source is Hardy (1991 [1979])

#### **Figure 4.4: Examples of Quintessential Spiritual Experience**



There are a number of ways in which QSEs vary, for example:

- interpretation: They may be given a religious or secular interpretation, though very often how a QSE is interpreted is not so clear-cut as to be classified as one or the other. Laski's studies (e.g. Laski 1961) make clear that ecstatic states similar to those felt in mysticism are not entirely confined to experiences relating to what is generally understood by the term religion... [T]he loveliness of nature can itself give rise to such feelings without them being associated with a distinctive theistic belief, and they can also be produced by the sudden realisation of some new scientific insight (Hardy 1966: 130).
- contextualisation: Accounts by people of QSEs may be more highly or less highly contextualised (Chapter 3). That is, QSEs can be described and explained using concepts, ideas and framework of beliefs and values that are more or less detailed, more or less ramified.
- character: QSEs may be mystical (in which the self is felt to merge with reality or the divine), numinous (in which 'something other' is sensed), or can have features of both.
- frequency: They range from discrete experiences, of which a person may have one or more in a lifetime, to continuous awareness. Discrete experiences most often last 10 minutes or less, though they can be much longer. See Hay (1987: 123, 148).
- intensity: QSEs vary on a continuum from the highly dramatic to the low key. Most are probably towards the latter end of this continuum. In a study involving in-depth interviews by Hay and Morisy it was noted that

Accounts of a presence, whether named as God or not, only occasionally have the staggering or overwhelming quality which Otto defined as one of the marks of numinous experience. On the whole, descriptions speak of a peaceful or perhaps elated mood, though containing the element of surprise (Hay 1987: 166).

Hay further observes:

- ... there is at the very least an extremely permeable boundary lying between the kinds of vivid spontaneous spiritual experience which people tend to remember for the rest of their lives, and the low key spiritual awareness someone aspires to as a permanent personal life stance (Hay with Nye 1998: 89).
- initiative: Sometimes a QSE seems to come ‘out of the blue’ and is unsought; sometimes an experience may seem as if it is in response to a prayer or seeking for help.
- context: QSEs vary in terms of location. They may occur indoors or outdoors, in a religious setting such as a church or somewhere not associated with religion at all. They may occur in the company of other people, but most often occur in solitude (Hay 1987: 186, 1994: 8-9).

Relatively little work has been carried out on gender and QSEs. The early accounts sent in to Hardy were predominantly from females (Hardy 1991[1979]). Later surveys, however, found that there was much less of a gender difference. Hay and Morisy (1978) found in their national survey that 41% of females and 31% of males responded positively to the Hardy question. In the Nottingham survey, in which respondents were contacted and interviewed at their homes, “men were almost as



likely to claim that they had been aware of a presence or power” as females (Hay 1987: 136-137). The literature on the studies of experiences, referred to in Section 4.2, however, do not consistently report breakdowns of findings or accounts of experiences by gender.

Where gender is referred to there are indications of some gender differences in types of experience reported and how they are articulated. For instance, amongst Hay’s categories of experience, the majority of accounts of a meaningful patterning of events came from males; and most examples of contact with the dead came from working class women who had had a minimum of formal education (Hay 1987: 159-160). In an analysis of childhood experiences, recalled by adults, those from females “show on the whole a greater sensitivity and attention to detail” (Robinson 1977: 92). Sjorup (1998), on the basis of her analysis of accounts sent in to the Hardy archive, suggests that males impose a more rational interpretation on experiences, whilst females explain them matter-of-factly. However, Sjorup’s work is based on a limited sample of experiences in the archive (i.e. it is limited to some of the early accounts) and not enough insight is provided into the qualitative analysis in her book to make a sound judgement of her conclusions. A broader point suggested by Hay (1987: 125) is that being open to the kind of givenness of spiritual experience involves being “passive and receptive, characteristics which in Western society are associated with femininity”. There is insufficient research, however, to be sure that there is a sharp gender distinction in receptiveness to and interpretation of QSEs.

Outcomes and consequences of QSEs, regardless of gender, include enhanced capacities, such as increased energy; being comforted or healed, which embraces continuing feelings of security, protection and peace, fear being taken away, or improved psychological or physical well-being which appears to be associated with the experience; and a lasting influence on personal values and ethical behaviour (Hardy 1991[1979]: 52, Hay 1987: 50, 174, Maxwell and Tschudin 1990: 29, 36-39). This latter consequence emerges strongly from research over the last two decades which shows that such experiences engender in people “a desire to behave justly, to care for others and to be concerned for the environment” (Hay 1997:11), this apparent strong connection between spiritual experiences and ethical behaviour being, according to Hay (1998a: 17) “the most important single finding of [his] research over the past 20 years”. Maxwell and Tschudin (1990: 41, original emphasis) conclude that “one criterion for assessing the authenticity of such an experience seems to be *if it enhances life and leaves the person ‘better’ or more whole, and that the person then uses the experience in the service of others*”.

Julian of Norwich’s saying, ‘All will be well’, is like a refrain through accounts according to Maxwell and Tschudin (1990: 38): “The certainty for the experients seems to be not only ‘all is well’, but, indeed, ‘all *shall* be well, and all shall be well, and all manner of things shall be well”” Spiritual experiences do not take away all challenges, problems, suffering or pain. What they do is better equip people to deal with these or to take on new challenges. A person’s spiritual journey may involve difficult or testing periods when, for instance, they need to face up to change or to their own character failings and past mistakes.



Some of the accounts of spiritual experiences report a sensing of an evil presence (Hardy 1991[1979]: 28, 78, 151-152; Hay 1994:5; Hay and Hunt 2000). This surprised Hardy as these were not the kinds of spiritual experiences he was interested in studying. I am not denying such experiences are real, nor that they may involve the sensing of some sort of malign spiritual presence or energy. There are such things as bad spiritual experiences. But these are to be distinguished from those experiences which enable people to link with transcendent power. Hardy recognised the darker side of religion (Hardy 1966: 238-9), quoting Marrett: “At times...man is apt to think that he has reached the heights when he has merely touched the lowest depths of his spiritual nature”. (Marrett, quoted in Hardy 1966: 239)

By contrast, what human spirituality is really about is ultimate purpose and ends which represent “the highest and ultimate fulfilment of the human person” (Muller 1982: 41). Spiritual resources therefore are of greatest importance to our well-being, and include the intrinsic human capacity to link with transcendent power.

Spiritual virtues may also be seen as constituting part of a person’s spiritual resources, in the sense that they are a help or support in orientating thoughts and action towards living in a way that respects and enhances their spirituality. Amongst them can be counted the so-called natural (or cardinal) virtues with their roots in the pagan world and Socratic philosophy: prudence, temperance, fortitude and justice. There are the Christian virtues of faith, hope and love also. Faith, in the context of the naturalistic theoretical perspective, is more appropriately viewed as openness to the apprehension of transcendent power, not just by seeking intellectual insight but

through exploration of the possibilities of spiritual sensing. Hope is a feeling of trust that all is well and all shall be well, a feeling that can become a more specific trust in the beneficence of transcendent power. Love is the greatest of the spiritual virtues – namely disinterested love (Huxley 1947: 95) or *agape* which confers value on others (Bolton 1973: 153).

## **4.7 Critiques in Educational Literature**

The experiential approach, shaped by the Hardy work, is already influential in religious education (Copley 2000: 98-101, Grimmitt 2000: 32-34, Hammond *et al.* 1990, Mott Thornton 1998: 144). Here I will discuss the two main critiques that can be discerned in the educational literature that bear upon the naturalistic theoretical perspective which is based in the Hardy work.

The first is the *critique of inwardness*. This has been directed to the experiential approach to religious education, rather than directly towards the Hardy work and theorisations that draw on this. Nonetheless, it is worth making clear that it cannot justifiably be made of Hardy's hypothesis and the naturalistic theoretical perspective. The critique of inwardness contends that the concentration on experience gives far too much emphasis to feelings and what the person thinks about what is going on inside their mind. It places most importance on “‘inner intentions’, ‘inner experience’, ‘inner aspects’, ‘the inside world’, ‘going inward’, ‘the inner self’, ‘inner space’, and so on” (Thatcher 1991: 23). According to Copley (2000: 135), “a spirituality tailored to the supreme ‘I’ seems to be dominant within the processes of education”. However, in contrast to this, the naturalistic theoretical



perspective has at its heart the idea of transcendent power which is both within and beyond the individual. It is about people being able to go beyond the limitations of the individual self. Moreover, QSEs are associated not only with inner knowing and change, but with greater ethical sensitivity and concern for other people (as explained in Section 4.6).

The second critique is the *challenge to the claim to universal validity*. This is the contention that there is no basis for consensus or shared contextualisation. Wright (1998) criticises what he sees as the contemporary consensus on spiritual education, which conceives of spirituality as being concerned with feelings and self-awareness. This perspective concentrates on process, at the expense of recognising spiritual education as being concerned with the passing on of knowledge about spirituality. What limits the consensus view to process, according to Wright, is that to attempt to go beyond it would involve disagreement and would break the consensus (see also Wright 2000).

The problem which undermines the consensus view is that its claims cannot be taken as universally valid, Wright argues. There is in fact a rich diversity of spiritual traditions, enshrining differing perspectives on what counts as knowledge about spirituality, which are incompatible with what amounts to a ‘watered down’ process view of spirituality. An example given by Wright is that Christianity is derived from Divine revelation through Scripture and Ecclesiastical Tradition, not an unmediated experience of a Unitarian God (Wright 1998: 71): “Christian spirituality has its source not in human nature but in the Spirit of God” (*op. cit.*: 74).

The diversity of spiritual traditions includes not only Christianity but also the major world faiths and atheistic spiritualities such as humanism (*op. cit.*: 87-88).

Wright's conclusion is that children need to be taught to develop spiritual wisdom and insight in the light of a plurality of traditions which cannot be accommodated in a generic framework (*op. cit.*: 86-7). The only way in which spirituality can be described in general terms is as "the developing relationship of the individual, *within community and tradition*, to that which is - or is perceived to be - of ultimate concern, ultimate value and ultimate truth" (*op. cit.*: 88 - my emphasis). Such a general definition is not intended to express spiritual truths. These have to be discerned within particular traditions. Children have to be given the skills and insight to make judgements - a *spiritual literacy* - and access to alternative traditions. At the same time, schools must interpret spiritual legislation and transmit fundamental spiritual values as agreed within the school and its community. Hence, Anglican schools should specifically celebrate Anglican spirituality (*op. cit.*: 99). Wright is silent, however, on what spiritual values school communities not representing a particular spiritual tradition might agree on, other than presumably the need for spiritual literacy and the celebration of different spiritual traditions found within the school community.

Wright correctly points to the richness of spiritual traditions. As Burns and Lamont (1993: xiii) put it (referring to faith traditions but I, with Wright, include non-faith ones too), such traditions are "a reservoir of wisdom, insight and vital lessons... We need all the resources of spirit and imagination we can find...". The chief difficulty with Wright's viewpoint is that he maintains that the dominant, contemporary



perspective on spiritual education entirely precludes a view of spirituality with any substantive meaning. Wright takes issue with the interpretation given to spiritual experiences by Hardy and others. He argues that their source cannot be some transcendent or divine power but must be human nature itself (Wright 1998: 42-3). This view is based on the fact that such experiences occur in a variety of cultural contexts (they are not context dependent) and do not necessarily result in belief in divine reality (which Wright believes they would if they represented a sensing of a divine power). The latter is the conflicting-claims challenge (Section 4.3.2.1). His assessment is that it is premature to draw any conclusions about the nature and source of spiritual experiences on the basis of the research by Hardy and others (Wright 2000: 46).

In coming to his conclusion Wright, I consider, overlooks the strength of the evidential base which points to what is common to the widespread phenomenon of the quintessential spiritual experience, namely the experiencing of something that is both part of and far greater than the individual self. The reasons for accepting the plausibility of the Hardy hypothesis are summarised at the end of Section 4.3 above, following their detailed discussion. What varies between differing cultural contexts and settings are the ‘over-beliefs’ and not the ‘raw experience’.

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<sup>1</sup> Miles (1994) draws on the research of Hardy, Paffard and others to develop a theory of the interpretation and illumination of spiritual experiences. He discusses the problem of taking spiritual experiences as evidence of a transcendent reality and indicates how Hardy’s work helps to meet this. What would have been of further value is if he had developed the Hardy hypothesis as a theoretical perspective for broader application.



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<sup>2</sup> By the 1990s more than 5,000 accounts had been collected (Hay 1994). It is now in excess of 6,000 (personal communication with Verena Tschudin, 2002). The Religious Experience Research Centre's website, on which accounts can be read and submitted, is [www.alisterhardytrust.org.uk](http://www.alisterhardytrust.org.uk).

<sup>3</sup> It was originally established as the Religious Experience Research Unit. As part of its work the Centre has published contributions from scholars based in a variety of fields - psychology, sociology, zoology, philosophy, etc. - for example Argyle (1997), Carr (1992), Crook (1992), Donovan (1997), Hay (1992), Wilson (1996).

<sup>4</sup> Hardy nevertheless had his personal views on the nature of this power (see, for instance, Hardy 1966: Postscript).

<sup>5</sup> Hay (1987: Chapter 1) discusses the accumulating evidence that religion is a universal phenomenon amongst the human species.

<sup>6</sup> In his unfinished autobiography Hardy writes: "Ever since making the vow [to devote his life to seeking a reconciliation, that would satisfy the intellectual world, between the theory of evolution and the spiritual nature of man] I have had the curious feeling that all the events in my life have been arranged as if by some benign power. [This autobiography] is, in fact, a most careful record of the many occasions on which I have appeared to be guided, but always towards my development." (Hardy n.d.). He was more explicit in a BBC radio broadcast:

"All my life I have felt the reality of this power - all my life it has made a difference to the decisions I have taken and to the quality of my work. I have never said this in public before and I do so now only because I have been specifically asked these very questions. It is with extreme diffidence that I make such a statement. I say this not because I am afraid to admit it in an intellectual society that has come to look down upon such views as irrational, unscientific and superstitious nonsense, but because it might suggest that I am self-satisfied with my life's record and the quality of my work. Far from it. All I wish to say is that without this power I should never have got where I am today. This power, sought in a particular kind of prayer, converted my mediocrity into something better. I know I could never have applied myself sufficiently to get a good Oxford honours degree without it; whatever I was able to achieve in my marine research - enough to win my election to the Fellowship of the Royal Society - was only achieved because I was aiming at a distant goal and praying for help towards it - help which I am sure - as William James has said - comes through the subliminal door of the subconscious mind. The answers to prayer may be largely worked out in one's own subconscious



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mind - but this very process is facilitated and set in motion I believe by a relationship with an extra-sensory reality beyond the individual self. To use William James's actual words: "transmundane energies, God, if you will"; something perhaps linked with the shared subconscious of Jung. It was Jung who when asked if he believed in God said "I don't believe, I know". It is this power which responds to an approach made through a devotional relationship." (Hardy 1971: 7-8)

<sup>7</sup> The Hardy question has been found to correlate quite well with the question on experiencing spiritual force used by Greeley in the USA (Hay and Morisy 1978). A national survey in the USA found a positive response rate of 35% to the Greeley question (Hay 1987).

<sup>8</sup> In my survey of headteachers (Chapter 6), I use Hardy's refined version of the original statement used to request accounts of spiritual experiences. This asks about experiences in which people "feel that they have been conscious of, and perhaps influenced by, some Power, whether they call it God or not, which may either appear to be beyond their individual selves or partly, or even entirely, within their being" (Hardy 1991 [1979]: 20). The question used in early surveys by the Religious Experience Research Centre (Hay 1988: 225) is "Have you ever been aware of or influenced by a presence or a power, whether you call it God or not, which is different from your everyday self?". Both versions of the question have been successful in yielding data on the sorts of experiences relevant to Hardy's work and subsequent studies in that tradition (Hardy 1991[1979], Hay 1994). Morisy and Hay tested alternatives to the Hardy question but concluded that this was the one that worked best (Hay 1987: 116-118). The question is best viewed, not as a precision measuring tool, but as a good indicator of the range, type and frequency of spiritual experiences. The variation used in the 1986 and 2000 national surveys (Table 4.1) splits the question into categories identified in the survey carried out in Nottingham (Hay 1987). This could be seen to have its difficulties. It does not allow a direct answer to whether awareness of a presence or power is experienced. Arguably it leads respondents into agreement with categories of experience and some respondents may not keep in mind the connection with a transcendent presence or power which is intended by the introductory sentence (see Rotenburg 1994). On the other hand, the categories may not accommodate some experiences, a problem which is exacerbated in the 2000 survey which omits two categories asked in 1986, including 'an awareness that all things are one'.

<sup>9</sup> The numinous describes experiences of a presence – the divine, a godhead, the holy (Maxwell and Tschudin 1990: 197 ). Hay (1988: 138) writes: " 'Numinous experience' has come to mean an



awareness of the presence of God, or possibly some other sacred or supernatural entity. It does not necessarily involve the spectacular qualities first ascribed to it by Rudolf Otto, though it may include them (the qualities are, a sense of strangeness or total ‘otherness’, termed by Otto ‘mysterium tremendum’; a feeling of awe or even terror which can make the flesh creep; a sense of being overpowered, of being ‘dust and ashes’ before the divine; a sense of being caught up in the power of an unbridled energy; finally, in spite of the fearfulness, a powerful element of fascination or alluring charm)”. Mystical experiences “are characterised by a sense of union” (Maxwell and Tschudin 1990: 15), the feeling “that in an extraordinary way, all things are One. The capital letter at the beginning of ‘One’ indicates an otherness which may have close affinities to that experienced in the numinous, but the complete absence of analysis excludes the idea of a separate subject and object” (Hay 1988b: 138).

<sup>10</sup> Franks Davis (1989) uses the term ‘ramification’ in the following way. “Very roughly, the more highly ramified a description is, the more it entails beyond what was actually observed. Highly ramified descriptions may involve highly theory-laden terms (e.g. ‘a glaciated landscape’) or very specific terms (e.g. ‘beagle’ as opposed to ‘dog’ or ‘animal’), or employ specialized knowledge (e.g. ‘This is the pen which the Prime Minister used to sign the treaty’).” (p 24).

<sup>11</sup> See Otto (1923).

<sup>12</sup> As Hay (1995: 1270) puts it, “Religious ‘knowing’ is as different from ‘knowledge about’ religion as direct sensation is different from a description of that sensation.”.

<sup>13</sup> In the book (Hay with Nye 1998) Hay is acknowledged as the author of the chapters which develop the theoretical interpretation of relational consciousness (Chapters 8 and 9).

<sup>14</sup> Hardy observed that a sense of being in touch with a greater reality, which involves “the feeling that there is a spiritual reality that appears beyond the conscious self”, was characteristic of the vast number of records (Hardy 1991 [1979]: 132).

<sup>15</sup> James is referring to mystical states, but this quality is characteristic of spiritual experiences more generally - see for instance Robinson’s (1977: 16, 18-19) analysis of spiritual experiences.

<sup>16</sup> Some accounts are clearly classified into more than one category, but it is highly likely that well over half of the respondents’ reporting an experience fell into one or more of these three categories.



## **CHAPTER 5**

# **HEADTEACHERS AS MEDIATORS OF POLICY ON THE SPIRITUAL**

### **5.1 Values Tensions**

#### **5.1.1 New Managerialism**

The influence of headteachers within schools grew in the post-War period up until the 1970s (Grace 1995). The impact of the reforms of the 1980s and 1990s has been complex. Local management has enlarged the role and increased the power of headteachers (Levacic 1995). At the same time the reforms have increased central control over schools and headteachers. According to Power *et al.* (1997: 358) headteachers increasingly have to “demonstrate performance along centrally prescribed criteria in a context over which they often have diminishing control”. The introduction of the National Professional Qualification for Headteachers (NPQH) has been seen as part of moves to introduce “centrally determined and accredited training” which breaks with the past (Gunter 2001: 90).

Since the 1980s, pressures to be competitive and market-orientated have introduced new tensions in relation to educational or professional principles. The language and activities of marketing and business have entered the management of schools, bringing about a reconstruction of headship in which attention has to be given to

survival in the marketplace, cost-effectiveness and the language of management ('getting the product right', 'corporate images', and so on) (Gewirtz *et al.* 1995). Headteachers are subject to competing pressures between respecting professional values and knowledge, the demands of intensified workloads and the increased need for administrative, entrepreneurial and managerial activity (Hall and Southworth 1997, McEwen and Salters 1997, Woods 2000).

Market-orientated reforms have been "progressively buttressed by strengthening 'performance regulation' " (Levacic and Woods 2002: 208), through the national curriculum, introduction of key stage tests, reform of the national inspection system, etc. Although the Labour Government "places more emphasis than the previous government on co-operation and partnership between schools, the key features of the quasi-market [parental choice, pupil-led funding, devolved management, etc] remain in place" (*ibid.*). Some of its initiatives, such as outsourcing local education authority responsibilities to private companies, seem to move closer to "the language of the private sector, of markets and competition" (Anderson 2001: 59), though it is a matter for empirical enquiry as to whether such arrangements are dominated by this language or are much closer to an ethos orientated to public service and the community. Leadership and management of schools involves a considerably greater emphasis on strategic analyses, developing explicit processes of work, measuring and monitoring outcomes etc. (see for example Davies and Ellison 1997 and Preedy *et al.* 1997).

The major purpose of education for both Conservative and Labour governments has been to better serve the needs of the economy through the knowledge, skills and



attitudes it promotes (Gewirtz 2000, Davies and Ellison 1997) This creates a tension which can be seen as

a clash between those who want the curriculum to reflect economic relevance and the needs of industry and those who want it to promote personal autonomy and the pursuit of truth; between those who think the performance of a school can best be judged by quantifiable outputs and recorded in league tables and those who would judge a school in terms of the critical understanding, imaginative insight and human relationships it generates (Halstead 1997a: 36-37).

All of these changes are part of what some view as new managerialism. This is described by Whitty *et al.* (1998: 51) as a “new institutional culture “which, in addition to ‘new managerialism’, has been termed ‘new public management’, ‘entrepreneurial governance’, and ‘corporate managerialism’. Features characteristic of a new managerialism can be contrasted with those of bureau-professionalism, the latter valuing such things as collegiality, service and professionalism (Clarke and Newman 1997). Figure 5.1, a summary of features produced by Gewirtz and colleagues, is an idealised version of the two categories, both of which “rarely, if ever, existed or exist in an undiluted form and should be treated as extreme ends of a continuum of possibilities” (Gewirtz *et al.* 1995: 93).

<i>Bureau-professionalism</i>	<i>New managerialism</i>
Public-service ethos	Customer-orientated ethos
Decisions given by commitment to 'professional standards' and values, e.g. equity, care, social justice	Decisions driven by efficiency, cost-effectiveness and search for competitive edge
Emphasis on collective relations with employees - through trade unions	Emphasis on individual relations, through marginalization of trade unions and new management techniques, e.g. Total Quality Management (TQM), Human Resource Management (HRM)
Consultative	Macho <sup>1</sup>
Substantive rationality	Technical rationality <sup>2</sup>
Co-operation	Competition
Managers socialized within field and values of specific welfare sector, e.g. education, health, social work	Managers generically socialized, i.e. within field and values of 'management'

*reproduced from Gewirtz et al 1995, Table 4.1, p94*

**Figure 5.1: Main characteristics of the bureau-professional and new managerial regimes**

Not everything associated with new managerialism should be seen as negative or dominant. Some features have positive aspects. For example, benefits in terms of openness and access to information resulting from the Ofsted inspection arrangements have been identified (Hargreaves 1995: 123, Matthews and Smith 1995: 25, Wilcox and Gray 1995: 63). Writers and studies associated by critics<sup>3</sup> with new managerialism do not necessarily ignore questions about educational values and priorities. For example, Preedy *et al.* (1997: 3) in discussing educational quality and management acknowledge that “focusing on learning quality raises questions about defining and prioritising the multiple needs of individual learners,



e.g. academic, social, spiritual and moral development, preparation for working life, for citizenship and parenthood”.

The consequence of new managerialism is not a complete subjection to the values of the market, business and centralised performance regulation. Headteachers tend to retain professional values and attempt to reconcile the demands of the quasi-market with a commitment to inclusiveness and fairness to all pupils in the community they serve (Woods 2000). Hence, they are required “to synthesise cross-pressures” (Woods *et al.* 1998: 190) and are subject to “values tensions” (Gewirtz *et al.* 1995: 187). In this changing school culture, headteachers have been characterised as becoming ‘bilingual’ - learning to speak the new language of managerialism alongside the ‘old’ language of professional educators (*op. cit.*: 96-109). Research suggests that the most effective headteachers are able to reconcile contextual pressures which compete with professional standards and values (Day *et al.* 2000, Gold *et al.* 2003, Harris *et al.* 1999).

However, Bottery highlights a very important challenge for the study and practice of leadership and management which the approaches of new managerialism tend to underplay<sup>4</sup>.

...if educational management is reconceptualized so that some of the really fundamental questions are placed centre-stage - about, for instance, the kind of society and world we would like to live in - then the issues described in this article [globalisation, demographic trends, economic and political **power**, the environment, changing work patterns, social change] begin to

appear more important. If educational managers fail to set the agendas which equip the teaching profession of the future (and their students) with information and positions on these issues, they fail to equip them with the skills to deal with the next millennium. *They will also fail to ask the fundamental educational question: what is it all for? Without this question, the rest, I suggest, is fairly pointless* (Bottery 1999: 311 - my emphasis).

### **5.1.2 Tensions Surrounding Policy Mediation Concerning the Spiritual**

The competitive pressures within schooling and a “closely prescribed curriculum driven predominantly by utilitarian, goal-orientated and economic considerations” (Woods *et al.* 1997: 37) are in tension with the needs of a spiritually-nourishing school environment. David Hart (1996), leader of the NAHT, highlights the impact of what he terms the hierarchy of the curriculum (p2): although headteachers are “very aware of the importance of their role ... in ensuring the spiritual and moral growth of the young people in their charge” (p1), time and assessment arrangements are key barriers to this and schools “have to squeeze the enormous social, religious and moral agenda into an ever-decreasing slot and with little high level status” (p2). (Chapter 2 suggests that the spiritual in national educational policy has since the mid-1990s been edged down the scale of priorities.)

Not only is it difficult to find space for the spiritual, some headteachers consider that the competitive world outside the school poses problems for expounding values such as co-operation (Bainbridge 1998: 5, 21). Such competition may even affect the approach to the spiritual taken in the school: Bainbridge’s research with 54



primary school headteachers suggests that “it was heads from competitive schools which referred to the spiritual in terms of socialization rather [than] some inner search” (Bainbridge 1998: 21). There is evidence of stress levels rising in schools as a result of all these pressures and initiatives (Brimblecombe *et al.* 1995, Crawford 1997, Jeffrey and Woods 1996, Ostell and Oakland 1995, Thomas 1996).

Halstead (1997b: 1) sees the spiritual dimension in education helping to restore the balance in a curriculum whose main aim is to develop “rational/scientific knowledge and understanding”. Commenting on Ted Hughes’ point that “a person’s own inner world cannot fold up its spiritual wings, shut down all its tuned circuits, and become a mechanical business of nuts and bolts, just because a political or intellectual ideology requires it to” (Hughes 1989: 170, quoted in Halstead 1997b: 1), Halstead suggests that there is a danger that a “de-spiritualized education” may seek to do just this – “to break down children’s natural sensitivity to the inner world and imprison them in an impoverished, non-human materialism”.

I now bring parts of the discussion together by highlighting the most important values tensions in the policy climate within which headteachers exercise their leadership role in relation to the spiritual in schools (Figure 5.2). This highlighting of values tensions is also informed by the discussion in Chapter 2. Values tensions are contrasting ideas of what are ethically good educational priorities or practices, which pull against each other.

The first is relevant to education as a whole, not just the spiritual. This tension is between viewing education in utilitarian terms (as a means to improving economic

competitiveness for example) and conceiving education as having an intrinsic worth, or at least seeing it as part of a larger purpose. Linked to this, but not precisely the same, is the contrast can be drawn between an emphasis on the academic and examination passes on the one hand and a concern to educate the whole child on the other. The pull to treat education in a segmented fashion contrasts with a holistic vision of education and an emphasis on the education of the whole person. Then there is the tension between education as a bureaucratic process which is task-driven, working to detailed programmes, schedules and targets laid down externally, and education in which there is time and opportunity for creativity and responsiveness to the intuitive and unplanned. A key tension in relation to the spiritual is that between its being seen as a prime concept in defining education, because of its concern with meaning and fundamental issues, and its occupying a peripheral position. The final tension concerns professional values and practice. Bureau-professionalism and new managerialism represent an idealised series of contrasting features (Figure 5.1).

Education as means (utilitarian)	← →	Education as end
Academic	← →	Whole person
Segmented education	← →	Holistic education
Bureaucratic processes	← →	Creative and intuitive
Peripheral	← →	Prime
New managerialism	← →	Bureau-professionalism

Figure 5.2 Values Tensions



## **5.2 Headteachers' Influence**

Headship involves both leadership and management. Since the mid-1990s leadership has become a key concept in education (Bennett *et al.* 2003). Leadership tends to be associated with such activities as “problem-solving, formulating and communicating a strategy based on a vision of a better future and inspiring followers to strive towards it” (Fidler 1997: 26). Management usually involves “implementation skills” (Glatter 1997: 189) such as planning and systematic procedures to put strategies and visions into operation. (There is an ongoing debate about whether and how to distinguish between leadership and management, but it is beyond the scope of this study to go into this – Bennett *et al.* 2003.)

Headteachers' influence is conveyed through a number of processes (Fidler 1997). These are not discrete but are interacting and bound up with each other. Firstly, there are bureaucratic and structural linkages which include policies, rules and procedures, plans and schedules, vertical information systems, and supervision and evaluation. They involve “clarifying in general terms what has been done, planning how it should be done, devising information systems to monitor what is being done and, finally, evaluating outcomes and processes” (*op. cit.*: 33). Secondly, there are direct interpersonal linkages, which include “working with and influencing individual teachers' classroom practice” (*ibid.*). This includes the quality of relationships. In Mortimore and Mortimore's (1991a/b) accounts by headteachers there are numerous examples of attempts to infuse the duties of headship with warmth, compassion and good humour when interacting with people (staff as well

as pupils). For example, as one secondary headteacher explained:

Smiling is far more important than we usually suspect. It conveys to the smiled upon that all is right with the world; it says there is nothing to worry about that might interfere with learning. It says, ‘I care about you, you are an alright sort of person’. Smiling is often a prelude to laughing, which should be indulged frequently because it is a remedy for many ills, including upset stomachs, frustration, inadequate budgets and high blood pressure (M.Flecknoe in Mortimore and Mortimore 1991b: 45).

Thirdly, there are cultural linkages which are about the symbolic value and effects of headteachers’ actions in conveying organisational priorities and influencing organisational culture (Fidler 1997; see also Hall and Southworth 1997). As leaders who hold “the unique position of viewing all the parts and relationships of the organisation, influencing what its mission is...”, headteachers are required to have a holistic vision (Johnson and Everett 1998: 24). Indeed, headship is associated with a sense of mission and the application of the headteachers’ own values to leading the school and their professional role (Southworth 1988/1995, Mortimore and Mortimore 1991a/b, Day *et al.* 2000, Gold *et al.* 2003). The meanings conveyed by headteachers’ communications with others in the school and its community are highly significant. Their manipulation of symbols – making use of “available stocks of definitions (i.e. words, images, discourse and ideologies)” – have “semantic force”, where they are successful in imbuing meaning in an organisation’s activities (Gronn 1996: 9). Headteachers need to “decide on the



meanings which are intended and then to choose acts which will ensure the intended outcome” (Beare *et al.* 1997: 37).

The cultural linkages of headteachers’ leadership comprise, in essence, actions, communications, gestures, symbols, etc. intended to imbue meaning in the school’s activities and to convey values and priorities. Through these linkages the spiritual is given meaning and its importance in the life of the school communicated. Cultural linkages are especially interesting in this study because its central concern is the meaning that can be given to the spiritual in educational policy and leadership.

The importance of cultural linkages underlines the fact that headship is more than a technical process. School leadership needs to be “more transformational than transactional, more visionary than managerial, and more artistic than scientific” (Caldwell and Spinks 1992: 20). Bolman and Deal (1991) argue that, as well as the “objective perspective of the manager”, modern organisations require “the brilliant flashes of vision and commitment that wide leadership provides” (ppxiii-xiv - quoted in Fidler 1997: 26). What I would like to draw attention to at this point is the essential importance of values and ethics at the heart of good leadership.

In raising the ethical aspect of leadership, it will be helpful to consider the most influential conceptualisation of leadership, namely transformational leadership, over the past few years (Bottery 2001, Gunter 2001, Leithwood and Duke 1999). There are many other concepts or models of leadership - such as servant and moral leadership - that are not necessarily entirely discrete and which may overlap with transformational leadership (Greenleaf 1977, Leithwood and Duke 1999, Russell and Stone 2002). I concentrate on the latter because its concern with ethics, values

and imbuing meaning is especially relevant to what cultural linkages ought to involve and because of the influence that some of the ideas that derive from the transformational model have had in education. The central concern of transformational leadership with ethics and higher aspirations suggests a link with spiritual experiences, especially the quintessential type of spiritual experience with which this study is concerned and which has implications for ethical orientation and behaviour (Chapter 4).

Originally conceived by Burns (1978), the most fully developed model of transformational leadership in schools has come from Leithwood and colleagues who emphasise direction setting (building a shared vision, developing a consensus about goals etc.), developing people (providing individualised support, creating intellectual stimulation etc.), and redesigning the organisation (culture building, building relationships with the community etc.) (Gunter 2001, Leithwood and Duke 1999).

Transactional leadership is contrasted to transformational leadership by Burns. The former is where people “exchange goods or services or other things in order to realise independent objectives” (Burns 1978: 245). Bass has modified the original Burns approach, in which transactional leadership is seen as inferior to transformational leadership, and suggests that they exist side by side and are complementary (Leithwood and Duke 1999).

The essential test of transformational leadership is whether it brings about change which constitutes progress towards achieving higher order values, such as liberty



and justice. Values and visions are at the centre of studies of transformational leadership in education (Day *et al.* 2000). However, “the current shaping of transformational leadership” in education is subject to the criticism that it is not really transformational but “supports existing power structures... [and] is a ‘top-dog theory’ that meets the needs of management” (Gunter 2001: 73). To that extent, it is a tool of new managerialism.

To get a full understanding of the ethical challenge which is integral to transformational leadership, it is essential to study Burns’s original conceptualisation. Burns’s (1978) conceptualisation of leadership is concerned with what he terms near-universal end-values, such as liberty, justice, equality, security and order. But whilst “it is moral... [it is] not moralistic” (p455). It is not about inflicting a moral framework or codes on people. Burns cautions that leaders who make appeals with “simplistic slogans such as Equality, Progress, Liberty, Justice, Order” offer no guide to action which has substance or depth of thought underpinning it (p432). To be truly transformational, those involved need to be encouraged to recognise that there are values conflicts and priorities about which decisions need to be made. The “moral legitimacy of transformational leadership... is grounded in *conscious choice among real alternatives*” (p36, original emphasis). It is not about trading one set of interests (personal or group) against another in a process of bargaining, as with transactional leadership. Underpinning transformational leadership is the idea that “whatever the separate interests persons might hold, they are presently or potentially united in the pursuit of ‘higher goals’ “ (p425), which leads to change in the wider collective interests of all.

Critical to transformational leadership is the role of leaders in raising the ethical aspirations and conduct of followers. Leaders “shape and alter and elevate the motives and values and goals of followers through the vital teaching role of leadership” (p425). Bass sums it up well:

Leaders are truly transformational when they increase awareness of what is right, good, important, and beautiful; when they help to elevate followers’ needs for achievement and self-actualisation; when they foster in followers higher moral maturity; and when they move followers to go beyond their self-interests for the good of their group, organisation, or society (Bass 1998: 171).

Burns seems to suggest that transformational leaders must have a superior ethical understanding and occupy the moral high ground as compared with their followers. They appeal to “the higher, more general and comprehensive values that express followers’ more fundamental and enduring needs” (Burns 1978: 42). There is an emphasis on chiefs - “... without ‘chiefs’... there will be no transformation” (p254). This emphasis on the ethical superiority of leaders does, however, have its dangers. Allix, for instance, draws attention to a concern over the way the leader works in Burns’s conception, which involves “inducement, persuasion, frustration, gratification, appeal and inspiration... [which carry] the seeds of *psychological manipulation*” (Allix 2000: 18, original emphasis). Allix criticises Burns for not having sufficient safeguards against domination in his conception of transformational leadership.



In my judgement Burns goes part way to recognising that there is a mutually supportive relationship between leaders and followers and that they are equally engaged in a process of change. Allix does not give sufficient regard to the safeguards that are built into Burns's conceptualisation. These include:

- i) the emphasis on recognising values conflicts and encouraging these to be addressed and not suppressed (Burns 1978: 35/6);
- ii) the fact that *conscious choice*, involving followers, amongst alternatives is an integral part of transformational leadership (p35/36): Burns distinguishes between leadership which "assumes competition and conflict, and brute power [which] denies it." (p36);
- iii) the importance attached to serving "followers' 'true' needs as well as those of leaders: psychological, economic, safety, spiritual, sexual, aesthetic or physical", and the recognition that each individual, whether leader or follower, ultimately defines his or her own true needs (p36);
- iv) the clear regard given to the importance of *leaders*, as well as followers , being raised morally: in transformational leadership " both leaders and followers are raised to more principled levels of judgement" (p455);
- v) the elaboration of criteria for what constitutes transformational leadership, which distinguishes it from that conducted by leaders who engage in domination or the pursuit of shallow ends: these criteria include a concern with end-values such as justice and liberty and the well-being of the people affected by leadership – "... in the context of free communication and open criticism and evaluation, they would be judged in the balance sheet of history by their impact on the well-being of the persons whose lives they touched" (p426).

These are not perfect safeguards. School leadership which is concerned with “gaining commitment to a set of values, statements of ‘what ought to be’, which then become the heart of the culture of the school” (Beare *et al.* 1997: 38) can become manipulative and authoritarian. To avoid this some form of emancipatory praxis is needed, in which the conditions are created so that people “can come to control their knowledge and practice” (Grundy, quoted by Hall and Southworth 1997:165) and are empowered. It can be argued that empowerment is made more difficult by the leader-follower binary which features in Burns’s description of transformational leadership. Despite the conceptual safeguards referred to above, it carries with it the subordination of the follower. It creates fixed categories into which it appears people are slotted – some into one, some into the other.

Gronn (1996) has elaborated a critique of transformational leadership on the grounds that it gives too much emphasis to the influence and effectiveness of the singular leader. Distributed leadership views leadership as something which occurs when people engage in concerted action, that is when individuals intentionally work together combining their differing skills and knowledge from different levels in the organisation. It benefits from synergies between individuals, not necessarily working according to formal role relationships or hierarchies, and can be responsive to changing contexts. Leadership, in this view, is embedded in and emerges from relationships.

Distributed leadership appears to stand counter to the transformational leadership model. Gronn is not suggesting an adjustment to the transformational model which would place emphasis on collegiality, a more fluid boundary between leaders and



followers, the possibilities for shared leadership, the capability of the ‘many’ – not just the singular leader – for initiative and insight, etc. Instead, he sets aside the concept of transformational leadership, as in the end it means authority resting with the superior vision of the leader. Gronn raises important issues, both in his concerns about certain elements of transformational leadership and in the development of his concept of distributed leadership. Day *et al.* (2000), in their development of post-transformational leadership, draw attention to the strong emphasis in the practice of successful headteachers on collaborative leadership and on teamwork and participation in decision making (see also Cheng’s {2002} reconceptualisation of transformational leadership).

In my judgement, it is possible to incorporate into an idea of *transforming leadership* the best of Burns’s concept of transformational leadership and a distributed view of leadership which moves away from the leader-follower binary. Transforming leadership is essentially about people working together to raise one another’s awareness towards higher ethical purposes and to work for the achievement of these. It involves a continual requirement in leadership to aspire to higher ethical aims and to relate these to the practical issues and problems of everyday action. Transforming leadership points to the transcending of a fixed binary classification of people into either leaders or followers. It involves a much more sophisticated interplay between individuals than implied by Burns’s usage of the leader-follower binary. Superior insight and moral superiority are not confined to the person designated as leader. If spiritual resources and understanding are dispersed, as is suggested in Chapter 4 in relation to spiritual experiences, the



capacity for transforming leadership, which enhances spiritual well-being, is also dispersed.

To summarise, transforming leadership is about aspiration, change and dispersed empowerment. It involves three elements, summarised in Figure 5.3.

**ethically-centred change**, i.e. working to higher order values (such as liberty, justice, equality, brotherhood, security, and order) and change which positively influences the well-being of those involved in and affected by that leadership (well-being being concerned with basic and higher human needs and inner resources, including the spiritual - Chapter 4);

**mutual raising of ethical aspirations and conduct**, going beyond narrow interests of the individual or the group towards the greater, unifying good of a common humanity (this includes raising the ethical aspirations and conduct of those in formal leadership positions as well as others);

**dispersed empowerment**, which means recognising that the capacity and responsibility for insight into and initiating ethically-centred change are shared, involve differing perspectives and are not confined to the designated leader(s), respecting the right of each individual to recognise his or her own true needs, and supporting the participation and valuing the voices of all.

**Figure 5.3: Elements of Transforming Leadership**

Transforming leadership makes heavy demands on leaders' inner resources (Chapter 1). For example, it requires dedicated and sustained effort and honesty, attention to detail, a willingness to engage in self-reflection, and an ability to adapt to changing contexts and circumstances, to take on board new insights and ideas and be stimulated by fresh challenges. It needs compassion and intuitive and rational capacities in order to gauge how people's well-being is being affected in practice and what weight to give to different dimensions of well-being in varying circumstances, and to interpret the higher order values, translate them into practical terms and weigh them against each other where there is conflict between them.



Amongst these inner resources are inner spiritual resources (Chapter 4), which include Grace's (2002) concept of spiritual capital<sup>5</sup>. An understanding and appreciation of these, and of the spiritual dimension of personal empowerment, is essential to transformational change. One of the themes in the debates about the spiritual, analysed in Chapter 3 (Figure 3.1), is the spiritual as a source of transformation and energy. Spirituality connects with the aspirational drive of transforming leadership and the need to tap into personal resources in working towards aspirations. For Priestley, for instance, aspiration and inspiration are derivatives of the term 'spiritual'. Aspiration is the desire to turn hope into reality and requires "motivation, drive and sometimes sacrifice"; inspiration involves the "activation of deep inner resources" and a feeling of not being on one's own (Priestley 1985a: 115-116).

### **5.3 Gender**

It has been suggested that women's styles of leadership and management are more sensitive to the virtues of consultative, non-hierarchical and participative decision-making: a "sharing-consultative model" of educational leadership which is contrasted to a "masculine-strong leadership model" (Grace 1995:186-187 - see also Coleman 2002, Morriss *et al.* 1999, Riley 1998, Whitty *et al.* 1998). Attributes that a number of studies have suggested are characteristic of women leaders are "being more democratic, less hierarchical, better at dealing with conflict, more concerned for social and emotional development of pupils and more supportive of new teachers and of parents" (MacBeath 1998:12). Women's styles of leadership

are associated with collaboration and less with exercising power over others than sharing power, and women headteachers often see themselves as having to diffuse the ‘macho’ behaviour of male colleagues and other men (Coleman 2000). Hall (1996:192) suggests from her study of female headteachers that a new educational entrepreneur can be seen as emerging who is committed to the ultimate goal of young people’s learning and development and not managerialist. Feminist perspectives on spirituality and the “wisdom of women’s spiritualities”, it has been suggested, have a distinct contribution to make to understanding spirituality and educational leadership (Guare 1995: 199) – for instance, because of their emphasis, based on women’s experience, on trust, intimacy and commitment.

It might be asked, then, if there is an affinity between women’s styles of leadership and the ethically-centred transforming leadership discussed above, which incorporates the idea of distributed leadership and dispersed empowerment.

This, however, is not a simple question because the issue of whether there are women’s styles of leadership is not straightforward. For example, Reay and Ball (2000) cast doubt on there being styles of leadership that are associated with women as women. Based on analysis of a range of studies, they conclude that women headteachers are not more likely to display characteristics associated with traditional notions of femininity, such as nurture and power sharing, but can be seen as displaying varying degrees of ‘masculine’ characteristics of leadership, such as instrumental attitudes towards staff. The prevailing climate in which schools operate, Reay and Ball suggest, tends to lead both men and women headteachers to adopt similar practices and perspectives, which emphasise manipulation,



organisational survival, etc., rather than democracy, collegiality and so on.

Blackmore (1999) also criticises the view that women leaders as a group display essentially the same, ‘feminine’ styles of leadership. She contends that women leaders tend to have “preferences for more democratic styles of management and collegiality” (p207), but that they are under considerable constraints in putting these into operation because policy “focuses on performativity, strong leadership, entrepreneurship, discipline, hierarchy, accountability, efficiency” (p15). These preferences are not the result of something innate to women - “there is no essential or intrinsic style of female leadership” (p206). Blackmore goes on to suggest that they are, instead, socially constructed, the outcome of women’s experiences in the home and other environments.

Although a complex issue, in my view it is possible to see that there is a cluster of traits, preferences and inclinations associated with women leaders, even though this cluster is not a uniform feature of women in leadership positions and does not preclude other characteristics associated with notions of masculinity. In a survey of secondary headteachers in England and Wales, Coleman (2000: 14) found that the “pure feminine paradigm of management style amongst the female secondary headteachers” was tempered amongst the majority by masculine traits. Even Reay and Ball who disavow the existence of particular, clear women’s styles of leadership, acknowledge that “feminine traits” are evident amongst women headteachers alongside “masculine traits”, though they emphasise that they do not view any of these traits as innate characteristics of either gender. It could be argued, then, that people of either gender have, to varying degrees, both feminine and masculine aspects and work with these as part of their style and character.

This cluster of traits, preferences and inclinations associated with women leaders – collegiality, nurture, etc. – is likely to have a bearing upon headteachers’ perspectives on spirituality and on policy concerning pupils’ spiritual development. For instance, “passive and receptive” characteristics often associated in Western Society with femininity are conducive to being open to the givenness of spiritual experience (Hay 1987: 125). This is not to assume that men are generally less sensitive or caring. Whilst the small number of research studies throwing some light on gender and the sorts of spiritual experience discussed in Chapter 4 do indicate some gender differences, there is not sufficient evidence to indicate sharp gender distinctions in receptiveness to and interpretation of such experiences (Section 4.6). Nevertheless there is a hypothesis to be explored in relation to headteachers, namely that men and women headteachers will vary in their views and perceptions of spirituality.

## **5.4 Spirituality and Leadership**

Continuing professional development (CPD) has been criticised for emphasising discrete and numerous characteristics and skills of effective leadership together with rational processes of planning and goal-setting, to the detriment of the importance of relationships as found in more holistic, person-centred models of leadership (Bush 1998, Glatter 1997, Holmes and Harding 1997, Ouston 1998). The NPQH qualification for aspiring headteachers has been specifically criticised for a lack of attention to the distinctive, spiritual role of Catholic headteachers whose “spiritual and moral beliefs... are played out in action through the headship and leadership of the school and in the wider community...” (Johnson and Castelli 1999:



526; see also Johnson and Castelli 1997). This is equally applicable to headteachers of non-denominational schools, however. The spiritual and moral beliefs of all headteachers are implicated in the cultural linkages of their leadership.

Headteachers - of all types of school - need to draw “on foundations established in their own personal and professional pasts” (Hall and Southworth 1997: 152). In so drawing on their personal and professional pasts, something of the headteacher flows into the culture of the school and how they fulfil a “responsibility for creating an environment which enables children and young people to understand the spiritual side of their nature” (Warner 1996: 222<sup>6</sup>).

There is a small but growing body of literature addressing spirituality and school leadership. Similar issues and concerns about contextualisation of the spiritual, discussed in Chapter 3, apply to how headteachers interpret the spiritual in the life of the school and how spirituality is addressed as a part of school leadership.

The little research undertaken on the former – i.e. headteachers’ perceptions of spirituality and spiritual development - illustrate this<sup>7</sup>. In a study of headteachers of (six) Catholic and (seven) CofE primary schools (Johnson 2002, Johnson and Castelli 2000, Johnson and McCreery 1999, Johnson *et al.* 2000), it was found that the headteachers of the Catholic schools saw spirituality as embedded in the Catholic educational aims and ethos of their schools. Johnson and Castelli (2000: 89) caution, however, that “children’s spiritual development could be conformity to communal norms rather than personal spiritual and moral development”. Whilst these Catholic headteachers view spirituality as inextricably bound up with their faith perspective and that of the school, the headteachers of CofE schools were

more varied in the extent to which spirituality was bound up in an Anglican faith context and tended to put it in the context of broader values such as, as one headteacher put it, “broad, liberal, Christian ones that respect others and show themselves in how we behave” (quoted in Johnson *et al.* 2000: 398). Most of the headteachers of CofE schools were Anglican, with varying degrees of commitment, the remaining two being a Quaker and a Catholic. Johnson *et al.* (2000: 400) conclude that, “with their emphasis on behaviour and ‘living out values’... [the headteachers of these CofE schools], explicitly or not, were framing their views about values and spiritual development in the ‘neutral’ terms laid down in the OFSTED Handbook”.

There is evidence that headteachers are less likely to associate spiritual development with religious matters, such as developing Christian beliefs and a relationship with God, than with more general matters, such as personal and community values and relationships with other people (Davies 1998, 2001). Research carried out in Wales found just over a half of primary school headteachers associated spiritual development with God, though the percentage was higher amongst headteachers of denominational schools. Even so denominational school headteachers were more likely to associate the spiritual with relationships with others and reflecting on community values<sup>8</sup>. Amongst the most difficult problems for schools was found to be developing a working definition of spiritual development and knowing to what extent to promote the religious aspects.

The difficulties in having a contextualisation which is inclusive and meaningful, give rise to problems in the vocabulary of the spiritual. Educational leaders,



articulate about other matters, often “groped for words to express themselves about spirituality” (Capper and Keyes 1999: 12). Starratt expresses the problem in stark terms: that among modern people

... there is hardly a vocabulary available to talk about matters spiritual that is not burdened with theological controversy, pietistic anachronisms, supernatural or superstitious implication, self-serving assumptions of a privileged righteousness, or fuzzy-minded sentimentality (Starratt 1995: 190).

In my view, this states it too starkly, however. Starratt writes from a US perspective. In the UK there are headteachers of denominational schools in the dual system for whom the language of the spiritual is naturally embedded and whose vocabulary is not necessarily bound in theological controversy and pietistic assumptions (see the discussion of research by Johnson and colleagues above on headteachers of denominational schools). Nor are school leaders of non-denominational schools devoid of a capacity to speak of the spiritual in non-religious terms (West 1993). Nevertheless, there is a challenge involved in embracing the spiritual as part of school leadership. It is to find a vocabulary and meanings that respect different views where there is no common agreement on the particulars of the spiritual and which at the same time make sense of the spiritual in a way that most school leaders can share. Hence Starratt’s (1995: 193) call for “much more exploration of this terrain, using fresh frameworks, categories, and metaphors” is apposite.

Some of the themes and viewpoints that came through the analysis of the education debate (Figure 3.1, Chapter 3) can be found in the literature on how spirituality is addressed as a part of school leadership. Some take the view, like Priestley (1985a, 1997), that they do not want to put forward a definition of spirituality. In the US Keyes and Capper have undertaken studies on spirituality and leadership and are concerned not to conceptualise spirituality as they view it “as shifting, fractured, incomplete” (Capper and Keyes 1999: 2) and as “self-defined” (Capper *et al.* 1998:2; see also Keyes *et al.* 1999). Others have been cautious, conscious of the dangers of attempting to define spirituality, but have offered frameworks and ideas that are intended to help contextualise spirituality. For example, Chater (1998) offers “personal definitional notes” of “a spirituality of management” (p236) and West-Burnham (1997, 2002), recognising the difficulties of the term, has aimed to put forward an inclusive framework to open the area of spirituality and leadership.

In Chapter 3 themes were found to be associated with the spiritual in the education debates:

- the transcendent;
- God;
- heightened awareness;
- source of transformation and energy;
- giving meaning and purpose;
- relationships with other people.

The significance of some idea of the *transcendent* is featured quite strongly in thinking about leadership and spirituality. For Chater (1998: 236) the spiritual is



associated with “humility before our divine source and destiny”. Journeying towards transcendence is a significant theme (Clarke 2002, Starratt 1995, West-Burnham 2002). The journey can be understood in different ways and does not necessarily involve a metaphysical or other-worldly goal (West-Burnham 2002). Starratt (1995: 195) describes it as teaching “the lesson of self-transcendence through an unrelenting experimentation with complex unities and pluralities, moving from simplicity and lowliness to a more self-conscious directing of energy towards higher levels of connectivity”. This sense of connection is featured by Bhindi and Duignan (1997: 126) too, who link the spiritual with feelings of being connected to something greater than the self. They draw attention to the point that spirituality is about *honouring* the transcendent, i.e. forces or a presence greater than ourselves, and recognise spirituality as inherent in human beings.

The idea of spirituality as being associated with a notion of *God* is in the literature, but both religious and secular contextualisations of the transcendent tend to be recognised. In their review of US literature on spirituality and leadership, Capper and Keyes (1999) identify belief in divine power as one of its themes and undertook research with educational leaders practising spiritual-centred leadership, expecting them to express a belief in divine power. The findings did not turn out as expected, however. Some did define their spirituality in terms of the divine, but others articulated their spirituality in more secular terms. Research in Britain on headteachers’ views of the spiritual, discussed above, show that even headteachers of denominational schools do not uniformly contextualise spirituality in faith terms.

Also strongly featured is spirituality as *a source of transformation and energy*.

Chater (1998) places a lot of emphasis on this: the spiritual healing our fears, helping us through our emotional deficits and enabling self-transformation through systematic procedures that lead to self-understanding. It is a theme that emerges from the review by Capper and Keyes (1999; Capper *et al.* 1998) and can be discerned in West-Burnham's (2002: 3) description of spirituality as "the reservoir of hope" which helps leaders restore energy, patience, stamina, optimism, charity, caring and commitment. For Bhindi and Duignan (1997: 119) strength and energy is gained "from the spirituality derived from deep and meaningful relationships" (see also Starratt 1995). The latter points to the importance of spirituality *for giving meaning and purpose* (West-Burnham 2002). This involves seeking "larger meanings" (Starratt 1995: 193) and experiencing "a sense of deep and enduring meaning and significance" (Bhindi and Duignan 1997: 126).

The association of spirituality with *relationships* also emerged from Capper and Keyes' (1999) review. It is featured as a search for community "deeply rooted in connectivity" and through service to others (West-Burnham 2002: 4; see also Bottery 2002) and as the experiencing of "a sense of deep and enduring meaning and significance from an appreciation [by individuals and groups] of their interconnectedness and interdependency" (Bhindi and Duignan 1997: 126).

Spirituality is associated with authenticity. This is concerned with personal integrity, striving to be ethical and to avoid unprincipled behaviour, seeking to distinguish between ephemeral and more enduring values, and developing one's own understanding rather than taking on the views of others (Bhindi and Duignan 1997, Duignan and Bhindi 1997, West-Burnham 2002). Authenticity incorporates



Burns's idea of leadership as involving ethically elevating conduct. The 'true self' that the authentic leader seeks to discover is, according to Bhindi and Duignan (1997: 124), not that of isolated individualism but one that moves beyond this and involves "a more meaningful (perhaps spiritual) communal and socially interdependent view of self". Spirituality is seen as encouraging ethical behaviour (Chater 1998, Duignan and Bhindi 1997). This is supported by the results of research on spiritual experiences which show how they have a lasting positive influence on personal values and encourage a concern to behave justly and care for others and the environment (Chapter 4).

The theme of spirituality as concerned with *heightened awareness* is less prominent, though it is often implicit in the association of the spiritual with, for instance, the transcendent. There are examples where recognition is given to the sophisticated sensing and spiritual experiences of which people are capable, as a potential in everyday occurrences. West-Burnham (2002) draws attention to the capacity of leaders with secular beliefs, as well as those with a religious faith, to have authentic spiritual experiences, and celebrates the variety of experiences which have "the potential to lift us beyond our daily routines and concerns" (p7). Human awareness of the spiritual in everyday experiences is illustrated in several ways by Starratt (1995: 192), ranging from the fleeting and very subtle (smelling the freshness of the morning ocean breeze for instance) to the "sharp awareness" that changes the energy between two people. What Starratt points to is very close to the sensing of transcendent power which is at the heart of the naturalistic theoretical perspective (Chapter 4): the recognition in ourselves and our experience of "a depth in which the meaning of who we are and what we are experiencing is connected to

larger meanings, larger energy fields... “ (p191), and a transcendent source of energy for leadership - “... the spirituality of the leader or of the leadership group is not simply energized by their own limited potential but by a spiritual source whose power is what drives the universe itself” (p196).

More research is needed on spirituality and school leadership. The literature suggests that spirituality influences educational leadership, but there is little empirical work (Capper and Keyes 1999). Research is especially needed concerning the experiential aspect of the spiritual in relation to school leadership. The conceptualisation of spiritual experience in the naturalistic theoretical perspective provides a rich, research-based perspective through which this can be explored. In this study it is used to explore the relevance of spiritual experience to headteachers' leadership and to the cultural linkages of headship (which concern the meaning imbued in the spiritual). Clues will also be sought to its relevance to transforming leadership, especially interesting as the original formulation of Burns's model of transformational leadership is not informed by an appreciation of spiritual experience<sup>9</sup>.

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<sup>1</sup> Clarke and Newman (1997:70) argue that “many public sector organisations have taken on images of competitive behaviour as requiring hard, macho or ‘cowboy’ styles of working”.

<sup>2</sup> Technical rationality is about “the development of techniques, procedures and organizational practices which are intended to facilitate speed of decision-making, co-ordination, the setting and reviewing of objectives, good financial controls and information, cost improvement” etc; substantive rationality concerns the intrinsic qualities of the product or process, in the case of education teaching and learning (Gewirtz *et al.* 1995: 92).



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<sup>3</sup> According to Ball (1994a: 22) “the Spinks and Caldwells, Sextons, Hargreaves and Hopkins, and Fidlers and Bowles” inhabit, disseminate and legitimate the “new ‘sciences’ of education” that promote the “market, management, appraisal and performativity” and “the application of science and hierarchisation” to education. Grace refers to “the remarkable growth of Education Management Studies (EMS) within the wider field of Education Studies” (Grace 1995:5) and is highly critical of EMS.

<sup>4</sup> Bottery was contributing to a major initiative seeking to redefine educational management and involving numbers of scholars in the field (Bush *et al.* 1999, EMA 1999).

<sup>5</sup> Grace (2002: 446) defines spiritual capital as “an informed, reflective and personal commitment to religious and spiritual values”.

<sup>6</sup> The study by Warner (1996) asked a sample of headteachers of CoFE schools about curriculum areas relevant to spirituality which they could not provide and about the importance of school buildings and sites for the spiritual life of pupils.

<sup>7</sup> There have been a number of studies specifically on children’s spirituality - e.g. Coles (1992), Erricker *et al.* (1997), Hay with Nye (1998), Kendall (1999), McCreery (1996), Myers (1997). There is some work on teachers’ perceptions of spirituality, for example Johnson (2000).

<sup>8</sup> Davies (1998, 2001) carried out a survey of primary school headteachers in six Welsh education authorities which produced 361 completed questionnaires. In response to options presented on the form, the primary headteachers associated children’s spiritual development with:

- personal values (97%)
- relationships with other people (94%)
- community values and attitudes (89%)
- awe, mystery and wonder (84%)
- challenging experience, such as bereavement (80%)
- our limited understanding of the world and ourselves (80%)
- individual creativity (78%)
- meaning and purpose of life (77%)
- philosophical or religious questions (68%)
- Christian beliefs (62%)

- religious beliefs (57%)

- relationship with God (57%).

<sup>9</sup> Burns (1978) allows that successes in policy making “appear to depend in part on their trust in intuition” and indicates that “... leaders must be whole persons” (p448-9), which Ghandi almost perfectly exemplifies (p449). However, he states: “Mystical explanations can provide little help for understanding policy leadership... (p407). Burns (1998) recognises that good, visionary transformational leadership raises the question of balance between cognitive and affective, and draws attention to the fact that proponents of good, visionary transformational leadership assert that it “embraces much that is spiritual...” (pxi).



## **CHAPTER 6**

### **RESEARCH AIMS, METHODOLOGY AND METHODS**

#### **6.1 Aims of Empirical Work**

The purpose of the empirical work was to learn more about headteachers as a key group which mediates policy on the spiritual: specifically about the experiential aspect of the spiritual in relation to their leadership and their perspectives on spirituality in an educational context. The main aims (Figure 6.1) were to generate insights into how far headteachers' reported spiritual experiences and views are consistent with ideas and propositions in the naturalistic theoretical perspective (Chapter 4) and to learn more about the relationship between spirituality, especially spiritual experiences concerned with transcendent power (Section 4.5), and school leadership.

<b>Prime Aims</b>	
Research Aim 1 (RA1):	To find out whether numbers, frequency and type of spiritual experiences amongst headteachers accord with expectations of the naturalistic theoretical perspective;
Research Aim 2 (RA2):	To find out how far headteachers' views are consistent with ideas and propositions in the naturalistic theoretical perspective;
Research Aim 3 (RA3):	To investigate the relationship as perceived amongst headteachers between spirituality and leadership.
<b>Secondary Aims</b>	
Research Aim 4 (RA4):	To learn more from headteachers about grounding issues as they arise in school policy on the spiritual;
Research Aim 5 (RA5):	To find out headteachers' perceptions of values tensions and stress related to national educational policy.
<p>The empirical work was also intended to find out the extent to which reported spiritual experiences, views and perceptions vary according to certain variables, i.e. sector (secondary/primary); type of school (county etc.<sup>1</sup>); denominational/non-denominational; local education authority (LEA); gender of headteacher; headteacher's faith belief; importance head attaches to spirituality personally.</p> <p>Additional background data in the survey was also to be collected on school roll, age of headteacher and length of time as headteacher (overall, not just at present school).</p>	

Figure 6.1: Research Aims

The naturalistic theoretical perspective suggests that a large majority of headteachers will affirm that they have had spiritual experiences, i.e. experiences falling in the range of reports of spiritual experiences generated by the Hardy question and similar questions (Section 4.3.1). It also suggests that a half or more of headteachers answering in the affirmative will be indicating a spiritual experience in which they are aware of the presence or influence of benign transcendent power. Because of the known effects of these latter spiritual experiences (as shown by the research discussed in Chapter 4), they are likely to be perceived by headteachers as influencing their leadership and the cultural linkages of their leadership of the spiritual. The greater the frequency of this spiritual experience, the more likely it is that there will be this influence. Data were generated to explore these hypotheses.



The empirical work was designed to throw light on how far headteachers' views and perceptions of the spiritual are in alignment with ideas and propositions in the naturalistic theoretical perspective. If the naturalistic theoretical perspective has a contribution to make to a shared contextualisation of the spiritual (Chapter 3), it is of interest to know if a key group of policy interpreters and leaders have views which are close to this.

Three relationships were of special interest for study through the empirical work:

- 1) Reporting of spiritual experiences concerned with transcendent power, it is hypothesised, will be positively associated with agreement with ideas and propositions in the naturalistic theoretical perspective.
- 2) The question of whether spirituality can be meaningful outside religious contextualisations has been a recurring theme (Chapters 2, 3, 5). If the naturalistic theoretical perspective is correct in suggesting that there is an inherent human capacity to be aware of and draw on transcendent power, it would be expected that spiritual experiences involving transcendent power and positive views towards ideas and propositions in the theory will not be confined to headteachers with a religious belief but will have a significant presence amongst 'non-religious' headteachers.
- 3) Is there a relationship between gender and
  - reporting of spiritual experience and views on ideas and propositions in the naturalistic theoretical perspective;
  - leadership and spirituality?

Through the empirical work it was also intended to learn more from headteachers about two areas (RA4 and RA5 in Figure 6.1). The first comprises the grounding issues highlighted in Chapter 3 and their involvement in developing school policy on the spiritual: defining spirituality; finding a shared vocabulary; deciding on expertise; type of contextualisation (religious/secular, ultimate meaning / non-foundational); degree of contextualisation. The second consists of the values tensions (Figure 5.2) and perceptions of stress, discussed in Chapter 5.

## 6.2 Methodology

All methods of investigation have strengths and weaknesses. Qualitative methods are especially good where the aim is to probe in depth and to gain insight into people's meanings, 'stories' or detailed accounts of the phenomenon under study and/or interactions and processes occurring in a real-life setting. There is a large variety of qualitative approaches which include single or multiple case studies, ethnographic study through sustained participant observation, textual analysis and action research (Atkinson *et al.* 1993, Silverman 2001). A major weakness of relying entirely on qualitative methods is generalisability, i.e. empirical generalisability which involves making claims about "some larger, but finite, population of cases" (Foster *et al.* 1996: 65) and "demands evidence showing that the sample of cases studies is, or is likely to be, representative of the target population" (*op. cit.*: 65-6). Qualitative methods can provide data that allow a second type of generalisability – i.e. theoretical inference, which is concerned with making claims about theorised relationships between variables (*op. cit.*).



Quantitative methods are good for gaining some idea of the incidence and variation within a population of phenomena being investigated and allowing empirical generalisation. The confidence with which quantitative findings can be generalised to a larger population depends in part on how the sample is selected. Probability sampling, where each case has an equal chance of being selected, allows more precision in estimating representativeness, than non-probability sampling, where the chance of selection is unequal (Cohen and Manion 1994, Aldridge and Levine 2001). This does not mean that non-probability sampling is always the poorer method as it has advantages (sometimes being the more practical option) and there are other ways of gauging representativeness (Foster *et al.* 1966). A non-probability sample is used in this study for reasons explained below. Important to consider when using quantitative methods are the relationships to be explored within sub-groups of the sample and the types of statistical tests to be used (Cohen and Manion 1994). Quantitative methods can provide the basis for theoretical inference, where data indicate associations between variables.

A major restriction of quantitative methods is that they are more limited in the depth of insight they can provide, for instance into the thinking behind replies to questions.

Whether either qualitative or quantitative methods are sufficient in themselves depends on the aims of a piece of research. Where appropriate both methods can be used together in the same study. This study uses a survey method to generate data about frequencies and patterns of reported spiritual experiences and views and perceptions amongst headteachers. Survey findings are then followed up through interviews which reveal some of the “fine detail”, which qualitative methods can



provide (Hammersley *et al.* 1994: 56), about headteachers' perceptions of experiences of transcendent power and how it plays a part in their leadership. The analysis of qualitative data is about "detection, and the tasks of defining, categorizing, theorizing, explaining, exploring and mapping" (Ritchie and Spencer 1994: 176). Qualitative analysis requires becoming immersed in the data in order to "provide some coherence and structure to [a] cumbersome data set while retaining a hold of the original [data]" (*ibid.*), and analysis and re-analysis, involving periods of reflection and opportunities for creative thinking.

There are advantages in combining quantitative and qualitative approaches (Bryman 1988). For instance, qualitative methods enable the researcher to investigate in depth the meanings behind quantitative findings. No pre-ordained, sharp divide exists between the two approaches (Brannen 1992). In all research, for instance, whether using qualitative or quantitative methods, "we move from ideas to data [i.e. think deductively] as well as from data to ideas [i.e. think inductively]" (Hammersley 1992: 48). For example in this study, on the basis of the naturalistic theoretical perspective, the empirical work (the survey and follow-up interviews) is designed to see, as suggested by the theory, if large numbers of headteachers report spiritual experiences and if, for a substantial number of these headteachers, experience of transcendent power influences their professional life; in the other direction, analysis of interview data generates categories of the ways in which spiritual experience contributes to headteachers' inner resources (Chapter 9). There is no hard and fast rule which says that it is incorrect in qualitative research to start with a theory and to test this with the data collected (Hammersley *et al.* 1994). My qualitative interviews with headteachers are designed to investigate, through the fine detail which expands



upon the quantitative survey data, whether headteachers are reporting the kind of spiritual experience central to the naturalistic theoretical perspective.

All methods face the test of validity – i.e. “truth: the extent to which an account accurately represents the phenomena to which it refers” (Hammersley *et al.* 1994: 26). (They also face the test of reliability, i.e. of the consistency of a research instrument - whether it yields “the same results on different occasions (assuming no real change in what is to be measured)” {Easterby-Smith *et al.* 1994: 90}).

Truth is not a straightforward concept, however. A positivist viewpoint considers that research data collected by an objective researcher “gives us access to ‘facts’ about the world” (Silverman 2001: 86). It is not possible, however, to assume that we can have a “pristine, unmediated grasp of the world as it is” (Eisner 1993: 52). In contrast to this, a constructivist viewpoint emphasises that “ ‘realities’ are not objectively ‘out there’ but ‘constructed’ by people as they attempt ‘to make sense’ of their surrounds (which surrounds do not exist independently of them anyway)” (Pring 2000: 46). But a position which views knowledge and ideas as entirely human creations – an extreme constructivist position – is going too far in the other direction from the positivist viewpoint. A view such as Pring’s (2000: 87) “robust realism” is more carefully nuanced. In this view there is a reality “which exists independently of this or that individual and which determines in some measure how people see and understand the world” (*op. cit.*: 116).

One of the main ways of increasing confidence in the validity of a research enquiry is to use triangulation to corroborate findings, i.e. employing multiple kinds of data

(qualitative and quantitative) and research methods (such as observation and interviews) or different researchers in collecting and/or analysing data on the same cases (Hammersley *et al.* 1994, Silverman 2001). This study triangulates by using a survey method and follow-up interviews to study spiritual experiences and their influence on leadership. The interview data provides a check that the interpretation of the survey data on these matters is valid.

In any method of investigation, the researcher is critical: their conduct, attitude, their level of commitment to the study, their temperament and values, their degree of open-mindedness, and the warmth they impart when dealing with people and issues. The character of the researcher which Woods (1986) paints in relation to qualitative interviewing is relevant to all social research - for instance, the importance of being non-judgmental, fair, appreciative of the difficulties faced by those being researched, yet also not being easily taken in by attempts to mislead. Continual self-examination forms a vital part of the discipline of research. A critical foundation for my understanding of research methods and the role of the researcher comes from practical experience on research studies - for example, consultancy support on two ESRC-funded studies at the Open University: the PAsCI (Parental and School Choice Interaction) Study and the ICOSS (Impact of Competition on Secondary Schools) Study<sup>2</sup>.



## **6.3 Methods of Investigation**

### **6.3.1 Methods Used in this Study**

In order to achieve the research aims (Figure 6.1), the first task was to find out about frequencies and patterns amongst headteachers of reported experiences (contributing to RA1) and views and perceptions (contributing to RA2 to RA5). The best method to do this was a survey. A postal survey, using a self-completion questionnaire, was therefore undertaken in 1999 to reach a substantial number of headteachers and to explore the patterns, similarities and differences in headteachers' spiritual experiences and views across sectors and between types of school. Mainly pre-coded categories of reply, as explained Section 6.3.2.2, were offered for ease of completion and as a means of comparing views and perceptions in a reasonably standard way.

In order to contribute to RA4, it was intended to gain some insight into what headteachers consider to constitute written policy on spiritual development. Therefore headteachers were asked through the survey questionnaire to send a copy of any written school policy on spiritual development. The aim in analysing the documentation was to throw light on two of the grounding issues:

- whether they feature a definition of spirituality
- type of contextualisation: the sorts of beliefs that are explicitly referred to and the degree of emphasis given to them.

The second task was to go into some greater depth concerning headteachers' responses to the survey questions on spiritual experiences and how their experience of transcendent power influences their leadership and policy mediation (contributing to RA1 and RA3). There was particular interest in exploring views of headteachers who describe themselves as having religious beliefs as compared with those who do not. In order to carry out this second task, interviews were undertaken in 2000 with headteachers selected from the survey respondents.

The survey provides a basis for empirical generalisation. The empirical work, through the survey and interviews, is also concerned with exploring theoretical inference, namely relationships between variables such as (on the one hand) spiritual experience, gender and religious belief, and (on the other) alignment with aspects of the naturalistic theoretical perspective.

### **6.3.2 Survey**

#### *6.3.2.1 Design of Survey*

A postal survey of primary, middle and secondary headteachers of all state schools, denominational and non-denominational (ND), in selected LEAs was carried out in 1999. Special schools were not included. The following factors were important:

- The sample size should be large enough to facilitate analysis by sub-groups such as primary and secondary status, ND and denominational character, etc.
- The LEAs should be in England as that is the national policy context I have been concerned with.
- Headteachers should be drawn from different types of area, for example rural and urban, deprived and relatively affluent. This was to aid generalisability.



Inspection of DfEE statistics<sup>3</sup> enabled me to identify three LEAs which were different in their social and geographical character and which had above average proportions of denominational schools so as to allow a sample to be generated that contained enough denominational schools to make comparisons with ND school headteachers feasible. The total population of headteachers in these three LEAs was in excess of 560 and I judged that this would yield a reasonable number of returns for analysis. (Further details concerning the LEAs and the population of headteachers are in Chapter 7.)

This procedure did not constitute probability sampling as it was not a random sample of the relevant population of headteachers in England. The sample selection was a two-stage process in which the first stage was a purposive sample of LEAs, i.e. the LEAs were handpicked on the basis of attributes of particular interest to the researcher (Cohen and Manion 1994). In the first stage LEAs were selected according to the criteria set out above. Random sampling would have been inappropriate because the number of LEAs to be chosen was so small that there would have been an unacceptable chance of ending up with LEAs that did not come close to the criteria important for the study. What was important for the study was that as far as possible headteachers from contrasting settings should be involved and that this included a substantial number of headteachers of denominational schools. Having selected the LEAs, the second stage was to survey the total relevant population of headteachers.

### *6.3.2.2 Design of Questionnaire*

Each of the questions was designed to contribute to meeting at least one of the five research aims (Figure 6.1). In Figure 6.2, the research aims are systematically linked to the questions in the final version of the questionnaire. This is a format that I used in the development of the questionnaire, reflecting changes in the questions as design of the questionnaire proceeded from early drafts to the final version. The second column, headed ‘What I want to find out from the survey’, takes the research aims and consolidates thinking around specific points to be enquired about.

Under RA1, the second column shows that this research aim will involve finding out from headteachers the extent and pattern of reported experiences of transcendent power. This is done by asking the Hardy question and asking headteachers to indicate frequency of spiritual experiences.

Under RA2, the second column shows which of the ideas and propositions from the naturalistic theoretical perspective (Section 4.5) are to be asked about in the survey.

These are as follows:

- The two propositions which lie at the heart of the naturalistic theoretical perspective are that all human beings have an intrinsic spiritual dimension and that spirituality is concerned with a human capacity to sense some power, whether called God or not, which is entirely or partly beyond our individual selves. These are treated as the core propositions for the purposes of the survey and its analysis.



- A second group of ideas and propositions is formulated in terms of five of the six themes in defining spirituality that came out of analysing contributions of key scholars (Figure 3.1, Chapter 3). These themes are consistent with the naturalistic theoretical perspective, in that spirituality in the latter is:

about the *transcendent*;

a *source of transformation and energy*;

important for *giving meaning and purpose*;

about some degree of *heightened awareness*;

has ethical consequences for *relationships*.

In the case of the latter two, it is asked specifically whether headteachers consider not only whether spirituality is concerned with, respectively, heightened awareness and relationships, but if is about *much more* than these. The naturalistic theoretical perspective suggests that spirituality is about more than heightened awareness and relationships (namely transcendent power as suggested by the core propositions).

The sixth theme – a notion of *God* – is not a necessary part of the naturalistic theoretical perspective. A statement is included which aims to find out whether or not headteachers agree with this.

- Propositions concerned with the degree of contextualisation are considered, namely that, whilst philosophical or religious interpretations ('over-beliefs') may vary, there is a spiritual experience which is common and generic to humankind.
- Two other ideas apparent in the discussion of naturalistic theoretical perspective are considered: that spiritual resources are of greatest importance

to our well-being and that there is a dimension known as the spiritual about which it is possible to talk meaningfully in terms of its qualities.

Under RA3, about the relationship as perceived amongst headteachers between spirituality and leadership, the aims are to find out:

- if headteachers draw on transcendent power: The wording of questions relating to this is based on the Hardy question and therefore relates to the conception of spiritual experience in the naturalistic theoretical perspective.
- if headteachers see spirituality playing a part in their leadership: The questions relating to this offer different ways of gauging how far headteachers view spirituality as relevant to school leadership.
- how far headteachers see themselves having a contribution to pupils' spiritual development: Headteachers are asked the degree to which they view themselves as having 'a great deal' or 'very little' to contribute.
- if headteachers consider that the leadership styles of women headteachers are more suited to promoting spiritual development than leadership styles of men headteachers: This is linked to the discussion in Chapter 5 (Section 5.3) about whether there is a gender influence concerning suitability to promote spiritual development.

Under RA4, one of the two secondary research aims, Figure 6.2 indicates that the survey will aim to find out about headteachers' perceptions of grounding issues that arose when formulating school policy on the spiritual. The grounding issues shown in column two are those identified in Chapter 3 (Section 3.2). Written policy documentation on spiritual development was also sought through the questionnaire.



This was to see what headteachers considered to constitute written policy on the spiritual and to enable investigation of the definitions of spirituality and types of contextualisation featured in the documentation.

Under RA5, the other secondary research aim, the aim is to learn more about headteachers' perceptions of values tensions and stress related to national educational policy, at the time of the survey. The values tensions shown in column two are those identified in Chapter 5 (Figure 5.1).

RESEARCH AIM	WHAT I WANT TO FIND OUT FROM THE SURVEY	QUESTIONS IN QUESTIONNAIRE	Chapter reported in
<b>RA1:</b> To find out whether numbers, frequency and type of spiritual experiences amongst headteachers accord with expectations of the naturalistic theoretical perspective	The extent to which headteachers report: experiences of transcendent power		
	experiences which range from discrete instances, of which a person may have one or more, to continuous awareness	Q15 (Hardy question)	8
	Whether headteachers agree or disagree with the following:	Q15 (Hardy Question)	8
<b>RA2:</b> To find out how far headteachers' views are consistent with ideas and propositions in the naturalistic theoretical perspective <i>Core propositions</i> - spiritual is intrinsic, biological part of human beings - involves capacity to sense transcendent power	that human beings have an intrinsic spiritual dimension that people have capacity to sense a transcendent power	Q16 - All human beings have an intrinsic spiritual dimension* - Spirituality is concerned with a human capacity to sense some power, whether called God or not which is entirely or partly beyond our individual selves [The wording of this question is based on the Hardy question]	8
<i>Ideas and propositions formulated in terms of themes identified in the education debate</i>	that spirituality is: about the transcendent; a source of transformation and energy; important for giving meaning and purpose; about some degree of heightened awareness; about much more than heightened awareness;	Q16 - Spirituality is about the transcendent, however defined - Spirituality is a source of personal transformation and energy - Spirituality is important for giving meaning and purpose to life - Spirituality is about heightened awareness of reality - Spirituality is about much more than heightened awareness of reality	8
	is about relationships with other people; is about much more than relationships with other people  that spirituality is not <i>necessarily</i> associated with a notion of God	- Spirituality is about how we treat each other - Spirituality is about much more than how we treat each other  - Spirituality is only meaningful if it involves some notion of God	

**Figure 6.2: Research Aims, Questions in Survey Questionnaire, and Chapter in Which Survey Findings are Reported**

*continued on next page*



<p><i>Propositions concerned with degree of contextualisation</i></p> <ul style="list-style-type: none"> <li>- TP may be called God, etc. or this-worldly</li> <li>- there is a core of human spirituality which is common and generic and can be taken as part of a shared contextualisation; in addition to which there are more detailed 'over-beliefs'</li> </ul>	<p>that agreement is possible for educational purposes on there being a TP which is acceptable to both those who see it in other-worldly terms and those who see it as this-worldly/secular;</p> <p>that there is a core of human spirituality which is common and generic and can be taken as part of a shared contextualisation, and that what can be taken as core, part of a shared contextualisation can be distinguished from (varying) more detailed 'over-beliefs'</p>	<p>Q13</p> <ul style="list-style-type: none"> <li>- Spiritual development in schools has to be faith based in order to be meaningful</li> <li>- Spiritual development in schools can be defined in such a way as to be acceptable to both those with religious and secular beliefs</li> <li>- Spiritual development in schools can take into account the idea of a transcendent power which may be conceived in religious or secular terms</li> <li>- Despite varying religious and secular beliefs in society, it is possible to reach agreement in the state education system on what spiritual development consists of for the purposes of schooling</li> </ul>	8
<p><i>Other ideas</i></p> <ul style="list-style-type: none"> <li>- spiritual resources are of greatest importance to our well-being</li> <li>- there is a dimension known as the spiritual about which it is possible to talk meaningfully in terms of its qualities</li> </ul>	<p>that the spiritual is of greatest importance in school education</p> <p>that spirituality is a meaningful idea that there are spiritual virtues</p> <p>that spiritual development is distinguishable from moral development</p>	<p>Q13</p> <ul style="list-style-type: none"> <li>- Spiritual development is important in school education but it should not be the most important priority for schools</li> <li>- Spiritual development is at the heart of what good school education is about</li> <li>- Spiritual development should not be a matter for schools to be concerned with</li> </ul> <p>Q16</p> <ul style="list-style-type: none"> <li>- Spirituality is a meaningless term</li> <li>- There are such things as spiritual virtues, as distinct from moral virtues</li> </ul> <p>Q13 - Spiritual development can be distinguished from moral development</p>	8

Figure 6.2: continued on next page



<p><b>RA3:</b> To investigate the relationship as perceived amongst headteachers between spirituality and leadership</p>	<p>Find out:</p>		
	<p>if headteachers draw on transcendent power in their leadership</p>	<p>Q17</p> <ul style="list-style-type: none"> <li>- At times I have a sense of being <u>inspired</u> in my headship by a power, whether called God or not, beyond the everyday self</li> <li>- At times I have a sense of being <u>supported</u> in my headship by a power, whether called God or not, beyond the everyday self</li> </ul> <p>[The wording of these questions is based on the Hardy question]</p> <ul style="list-style-type: none"> <li>- School leadership is predominantly about rational approaches to decision-making</li> <li>- Spirituality is a natural dimension of school leadership</li> <li>- Intuition has a large part to play in school leadership</li> <li>- Spirituality is entirely a private matter and nothing to do with my job as headteacher</li> <li>- A lack of understanding of spirituality seriously hampers a headteacher's ability to be an effective leader of a school</li> <li>- Being a good headteacher is NOT dependent on spiritual qualities</li> <li>- Time and resources should be allocated for headteachers' spiritual development as part of their continuing professional development</li> <li>- To help promote the spiritual development of others you first have to attend to your own spiritual development</li> <li>- As a headteacher, promoting pupils' spiritual development is an area where I feel I can contribute <i>a great deal</i></li> <li>- As a headteacher, promoting pupils' spiritual development is an area where I feel I can contribute <i>very little</i></li> </ul> <p>Q17</p> <ul style="list-style-type: none"> <li>- In general, the leadership styles of women headteachers are more suited to promoting spiritual development than the leadership styles of male headteachers.</li> </ul>	<p>8</p>
	<p>if headteachers see spirituality playing a part in school leadership</p>		
	<p>how far headteachers see themselves having a contribution to pupils' spiritual development</p>		
	<p>if headteachers consider that the leadership styles of women headteachers are more suited to promoting spiritual development than leadership styles of men headteachers</p>		

Figure 6.2: continued on next page



<b>RA4:</b> To learn more from headteachers about issues in relation to grounding school policy on the spiritual	Headteachers' perceptions of grounding issues that arose when formulating school policy on the spiritual, namely:	Q9a-g about the school's policy and whether the following issues arose:	7
	<ul style="list-style-type: none"> <li>- defining spirituality</li> <li>- finding a shared vocabulary</li> <li>- deciding on expertise</li> <li>- type of contextualisation religious/secular ultimate meaning / non-foundational</li> <li>- degree of contextualisation</li> </ul>	<ul style="list-style-type: none"> <li>- Devising a workable definition of spirituality (questions also asked about the clarity and priority of spiritual development compared with other curriculum areas – Qs 10, 11)</li> <li>- Finding a shared vocabulary about spirituality</li> <li>- Deciding who has expertise on spirituality</li> <li>- Reconciling religious and secular beliefs</li> <li>- Deciding on questions of ultimate meaning</li> <li>- Being too specific and so excluding the beliefs and needs of some pupils</li> <li>- Being inclusive of all views but at the expense of being bland</li> </ul>	
	what headteachers consider to constitute written policy on spiritual development, and, in the light of the grounding issues, to study this documentation to see:		
	<ul style="list-style-type: none"> <li>- definitions of spirituality featured</li> <li>- type of contextualisation featured</li> </ul>	Q9d- Asks headteachers to sent a copy of their written policy on spiritual development, to be analysed qualitatively	7

*Figure 6.2: continued on next page*

<p><b>RA5:</b> To find out headteachers' perceptions of values tensions and stress related to national educational policy</p>	<p>Headteachers' perceptions of current situation. Do they consider that there are the following tensions in the current education system:</p>	<p>Q12</p>	<p>7</p>
	<p>- academic v. whole person</p> <p>- segmented education v. holistic education</p> <p>- bureaucratic processes v. creative, intuitive</p> <p>- prime v. peripheral</p> <p>- bureau-professionalism v. new managerialism:</p> <p>Decisions driven by commitment to 'professional standards' and values v. Decisions driven by efficiency, cost-effectiveness and search for competitive edge</p> <p>consultative v. macho</p> <p>co-operation v. competition</p> <p>current education system creates too much stress for headteachers</p>	<p>- It encourages schools to give too much emphasis to academic education</p> <p>- It allows schools to provide about the right amount of attention to educating the whole child</p> <p>- It encourages schools to teach too much in separate subjects</p> <p>- It allows schools to provide enough opportunities for cross-curricular work</p> <p>- It requires schools to make the curriculum too inflexible</p> <p>- It allows schools sufficient flexibility for teacher discretion</p> <p>- It means that, since the reforms of the late 1980s and 1990s, there is <u>less</u> room in the curriculum for promoting pupils' spiritual development</p> <p>- It encourages <u>more</u> attention to be given to promoting pupils' spiritual development compared with the system before the reforms of the late 1980s and 1990s.</p> <p>- It encourages schools to give too much attention to business methods and values</p> <p>- It encourages schools to apply professional methods and values</p> <p>- It encourages a 'macho' style of leadership in schools</p> <p>- It encourages a consultative style of leadership in schools</p> <p>- It puts too much pressure on schools to compete with each other</p> <p>- It encourages schools to co-operate with each other</p> <p>- It too often creates undue stress and anxiety for headteachers</p> <p>- It generally creates no more than a reasonable level of stress and pressure for headteachers</p>	

Figure 6.2: continued on next page



Variables by which to analyse survey data:	The extent to which headteachers' responses vary according to certain variables	
frequency of spiritual experience		Q15 (Hardy Question)
sector	primary / secondary	Q1
school type	LEA, GM, VA, VC, SA <sup>a</sup>	Q2
denominational / non-denominational	non-denominational or church denomination	Q3
LEA		known from mailing list
gender of headteacher		Q6
headteacher's faith belief	choice from categories given on questionnaire <sup>b</sup>	Q8
headteacher's view of importance of spirituality personally		Q14
school roll	number of pupils on roll	Q4
age last birthday		Q7
length of time as headteacher	at present school and in total	Q5a and b

<sup>a</sup> At the time of the survey the new framework for schools had yet to be implemented. Headteachers were therefore asked to specify their existing school type and this is used throughout the discussion of the survey data. The new framework, established by the School Standards and Framework Act 1998, comprises the following types of school (each is largely made up of and similar to the former type shown in brackets):

- community (county or LEA);
- foundation (GM);
- voluntary aided (VA);
- voluntary controlled (VC)

For further details see *Partnerships in Practice: Building Bridges* London: DfEE, 1999

<sup>b</sup> These categories were devised after enquiring with other researchers conducting or who have conducted surveys relating to the field of spirituality and education (Leslie Francis, Peter Johnson and Geraint Davies).



An objection that might be raised to the use of self-completion questionnaires, especially one with a large number of pre-coded categories for reply, is that it is inappropriate for the study of a matter so complex and sophisticated as spirituality. It would not capture the subtle meanings and nuances of difference that exist amongst people, including headteachers, about an area concerning the deepest and often controversial questions of life. The question is whether the survey method is able to contribute to the stated aims of this study, complemented by follow-up qualitative interviews. My view is that it can make a contribution.

Firstly, the focus of the survey and the questions to be used are based on a substantial amount of preparatory work. The survey and questionnaire was preceded by and benefited from interviews with a small number of headteachers in the very early stages of the study<sup>4</sup>. These were originally undertaken with case studies in mind but the lessons learnt and the insights into headteachers' views and perceptions fed into the development of questions for the survey. Some of the questions put in the interviews, relevant to the research aims (Section 6.1), were carried forward and used in the questionnaire in amended form. Several of the issues which emerged from analysis of the interviews provided the basis for certain questions in the questionnaire. These were:

- what the boundaries of spirituality are (questions of definition), including whether it can and should cover matters to do with the transcendent and ultimate reality and whether it needs to be faith-based;
- the status of spiritual development within schools and whether spirituality should be central to schooling;



- the feasibility, in a diverse society, of schools developing spirituality;
- the importance of staff honestly reflecting on what they might offer in this area.

Clarity of meaning was checked in the piloting of the self-completion questionnaire (further details below). In addition, headteachers are not divorced from the policy context about the spiritual in school education (discussed in Chapter 2). There are reasonable grounds to believe, therefore, that the ideas and concepts represented in the survey are sufficiently clear to yield responses that reveal frequencies and patterns of agreement or disagreement which reflect a basic orientation on the part of headteachers.

Secondly, the survey uses a pivotal question, the validity of which is well established. The wording of the question on spiritual experiences (the Hardy question) was used by Hardy and, with slight variation, by other researchers studying spiritual experiences (Chapter 4, footnote 8). The question can therefore be used and interpreted with some confidence. Replies to this question relate to headteachers' orientation to the naturalistic theoretical perspective on human spirituality, which draws from the research tradition based on the Hardy question. I also used the wording of the Hardy question to devise key statements on spirituality<sup>5</sup> and on the relevance of spirituality to school leadership<sup>6</sup>, so giving a degree of confidence that those statements are likely to have a widely shared understanding.

Having obtained data on frequencies and patterns of agreement or disagreement and of reported spiritual experience, these need to be complemented by a different method that allows more in-depth understanding.

The survey questionnaire mainly uses Likert scales – the commonest rating system, using (usually 5) levels of response - on which headteachers are invited to rate their responses to statements. (Oppenheim 1992, Youngman 1994). The questionnaire was designed to take a headteacher about 15 minutes to complete. A great deal of attention went into refining the design of the questions and the pre-coded responses and into the layout, ordering and appearance of the questionnaire, to make it as clear and uncluttered as possible (drawing on Cohen and Manion 1994, Foddy 1993, Oppenheim 1992, Youngman 1994, for instance).

Special care was taken with the wording used in the statements and questions. It is important to be alert to the consequences of the use of particular words, length of statements, use of negatives and so on (Foddy 1993). This is not to say that every word that is used must be interpreted in entirely the same way. Where interpretations of a word, such as ‘spirituality’, are the subject of study, variation is entirely appropriate. For others, however, there must be a unifying conceptual basis which indicates some degree of common meaning. A case in point is the term ‘power’, as used in my questionnaire. As argued in Chapter 4, accounts of spiritual experience refer to a ‘raw experience’ which is then subject to interpretation. The wording of the Hardy question, which describes power in a particular way, is a tested means of measuring the frequency of these experiences which is used directly in the questionnaire and as a basis for some other statements. The language formulation drawn from the Hardy work therefore enables the questionnaire to investigate a phenomenon - both its frequency and perceptions of it as a defining feature of spirituality - whilst acknowledging that headteachers will have different ways of interpreting it.



Special care was also taken to minimise bias. The way a question is asked “inevitably reflects the researcher’s preconceptions” and, as Foddy (1993: 54) goes on to observe, “all questions ‘lead’ respondents to some extent”. In order to reduce the danger of producing a questionnaire that biased results overall towards findings in alignment with the naturalistic theoretical perspective, the following steps were taken:

- inclusion of statements which tend to lead respondents in the opposite direction to affirming the spiritual or its relevance in an educational context, for example ‘spirituality is entirely a private matter and nothing to do with my job as a headteacher’;
- placing such questions sometimes in a prominent position - such as ‘spirituality is a meaningless term’ at the head of the list of questions about spirituality - and sometimes interspersed with statements tending to lead in a different way;
- ‘inviting’ headteachers to respond ‘never’ to the Hardy question by placing this as the first pre-coded option.

Several mock-ups were done until a version was ready for piloting. This version was piloted with local headteachers. It was distributed to 13 headteachers, none of whom were in the three selected LEAs<sup>7</sup>. They were invited to complete it and to fill in a short comments sheet (see Appendix C) which was attached to the front of the questionnaire. Six were completed and returned from the following types of school: one ND primary, two CofE primary, two RC primary, and one ND secondary<sup>8</sup>. The results of the pilot exercise were as follows:

- Completion took between 10 and 15 minutes.
- Five indicated that it was not too long (one did not respond to this question).

- All agreed that the instructions were clear and straightforward.
- Five indicated that the questions made sense and were easy to understand. One found the Hardy question complex.
- None found the questions insensitively worded or too intrusive.
- All said the reply categories were appropriate in their view.
- All said the questionnaire was clearly set out and easy to read.
- Two respondents commented on Q9a ('Does your school have a policy on the promotion of pupils' spiritual development?') that their school's policy is part of another policy - in one case the school mission statement, in the other the RE policy.

The only change made, as a result of the pilot was that Q9 had two additional questions inserted asking if the school's policy on spiritual development is part of another policy and, if so, to specify. Given the track record of the Hardy question (see above), I decided not to alter its wording in the light of the one negative comment. My judgement was that it would not be found too complex on a large scale in a survey (which proved correct).

#### *6.3.2.3 Conduct of Survey*

Mailing lists were drawn up from published sources<sup>9</sup>, with additional information from school lists obtained from each of the LEAs. Questionnaires were sent to 564 headteachers at the beginning of March 1999, together with a covering letter and pre-paid, addressed envelope in which to return the completed questionnaire. Using the identifying number I had allocated to each headteacher, returned questionnaires



were logged in and all accompanying documentation had the relevant identifying number written on to it. Three weeks after the first mailing all those who had not sent a return were sent a follow-up letter and a fresh copy of the questionnaire with a further pre-paid, addressed envelope. I made a decision that there should be no more than two mailings because I considered that another would be excessive given the pressures on headteachers' time and probably would undermine any goodwill. I made an effort in the follow-up letter to adopt as gentle a tone as possible by, for instance, avoiding use of the term 'reminder'. A response rate of 43% was achieved. Copies of all the documentation sent are in Appendix C.

#### *6.3.2.4 Analysis of Survey Data*

As questionnaires were returned, each one was checked through to make sure that it was complete, to see if any correspondence or additional notes had been included, and to familiarise myself with the sorts of responses being made on the questionnaires. Coding is the primary task of data reduction (Cohen and Manion 1994). Most of the data were ordinal data, which ranks variables by size or magnitude (Hardman 1994) and comprised responses to Likert-type scales. I drafted a detailed set of coding instructions prior to questionnaires being sent out. In the early stages of coding questionnaires, additional coding categories were included and other amendments made to these instructions in light of unanticipated responses. A coding frame, which provides a classification scheme for open-ended questions (Oppenheim 1992), was devised for Q19 which invited additional comments to be written in.

Codes were directly inputted into the computer from the questionnaire. The computerised data were then double-checked against the questionnaires. The computer programme I used was SPSS6, which I was familiar with through my work on other research projects (see footnote 2). Survey data were analysed using descriptive statistics, reporting frequencies of responses to questions, and bivariate analyses, investigating relationships between variables (Hardman 1994). Further details of the analysis of the survey data, including statistical tests, are given in Chapter 7.

School policy documents were analysed qualitatively. How this was done is discussed in Chapter 7.

### **6.3.3 Interviews**

#### *6.3.3.1 Design of Qualitative Follow-up Interviews*

Selection of headteachers for interview involved a process of theoretical sampling (Ball 1993, Silverman 2001), in the sense that I had criteria in mind in their selection that related to theoretical propositions in the naturalistic theoretical perspective and insights emerging from the survey of headteachers. The aims of these interviews are detailed in Chapter 9. The objective of the sampling was to find headteachers who were most likely to be able to expand on and provide further insights about the quintessential type of spiritual experience and for whom these were most likely to be active in their school leadership, and to include a number who were agnostic, atheist or humanist.



A list was made up initially of those headteachers who had answered positively to the Hardy question and had indicated on the questionnaire a willingness to be interviewed (38 in all, 15.6% of all respondents). From this list a group of headteachers were selected which:

- was made up of headteachers for whom spirituality was very or of some importance personally, and who had answered ‘often’ or ‘all the time’ to the Hardy question (one selected headteacher had answered ‘once or twice’, chosen to enable other criteria to be met); of those who answered ‘often’ or ‘all the time’, the vast majority (81% and 92% respectively) agreed that they were inspired and/or supported by transcendent power (see Table 9.1, Chapter 9);
- made sure there was a near split between headteachers with a Christian belief and those who describe themselves in other ways (agnostic, humanist, atheist),
- achieved a balance of male and female headteachers, and of sector and type of school.

A total of seven headteachers, providing a range of characteristics sufficient for the purposes of my study, were interviewed in July 2000<sup>10</sup>. Details of these headteachers are featured in Chapter 9 (Table 9.1). An interview schedule was prepared, taking selected questions from the survey and aiming to provide some further insight into their responses. An example of the interview schedule is in Appendix C.

### *6.3.3.2 Setting up and Conduct of Interviews*

Each headteacher was contacted by telephone. Telephone contact was made, rather than via letter, because this enabled the establishment of a more personal contact and gave them an opportunity to ask questions. All the headteachers contacted agreed to be interviewed and were prepared to offer about an hour for this. I explained the purpose of the interview and that it was focused on them and their leadership, rather than the school's policy on spiritual development. The telephone conversation was an opportunity to explain to them the essential questions that would be raised in the interview and to suggest that they might like to reflect on the issues prior to the interview. The interview would not then be starting 'cold'. Each seemed happy and open to this.

Interviews were semi-structured, i.e. structured around specific questions but with latitude to allow the interviewee to express themselves at some length (Wragg 1994). All the interviews were carried out in the headteacher's office at his/her school and, with his/her permission, were tape recorded. I explained that the interview would be confidential and that data would be anonymised in reporting the research.

I took the questionnaire completed by the headteacher to each interview and all were interested to look at this again. In all the interviews I felt the headteachers were happy to share what they were able to. Not all of the questions were asked in each interview due to time restrictions. I concentrated first on the questions most essential to the purposes of my study. In asking them to elaborate on the Hardy question I



allowed each headteacher to volunteer what came to their mind, rather than suggesting criteria such as ‘the most dramatic’, ‘the most influential’, etc. Observational notes were made after interviews. These helped in a number of ways – aiding the analysis of the interview and as a preparation for the next interview.

The headteachers were very positive in their feedback to me at the close of the interview. One of them (Helen) was more reserved and uncertain than the others, though she said that this was more to do with her and the issues of spirituality than the interview. The headteachers did not look to read the transcript of the interview, although the offer was open to them. Some re-inforced that if I wanted to get back to them for purposes of clarification I could do so.

#### *6.3.3.3 Analysis of Interviews*

All the interviews were transcribed and indexed. During the analysis of the interview transcripts, each headteacher’s responses to relevant questions on the survey questionnaire were also considered as an additional source of data on the issues being explored.

I approached the interview data with this question: To what extent do their accounts of experiences resemble the conceptual description of the quintessential spiritual experience (QSE) (as outlined in Chapter 4, Section 4.6), and how does this play out in the headteachers’ leadership and their approach to the spiritual in the educational life of the school?

The first stage was to set up an A1 size chart to analyse, manage and lay out data from each interview to do with their elaboration of the Hardy question. This facilitated identifying patterns and making comparisons between the responses of each headteacher<sup>11</sup>. The chart was used to extract from the transcripts the data that appeared to relate to the defining feature and qualities of a QSE, as described in the theoretical perspective set out in Chapter 4 – namely, transcendent power and the following qualities: noetic, ethical, life-enhancing, profundity.

I assessed each interview to see to what extent their account resembled a quintessential type of spiritual experience. In doing this I was looking for the following:

- 1) The headteacher was able to offer insight into their positive response to the Hardy question on the survey questionnaire.
- 2) The description of experiences included pointers to transcendent power, which is the key feature of QSEs – namely, a sense of being in touch with a greater reality or presence, which constitutes a ‘reservoir’ of love and energy and power for good, and where a group of people are involved it is something more than emotions of collective excitement. The description also included pointers to one or more of the qualities of QSEs (noetic, ethical, life-enhancing, profundity).
- 3) The headteacher had a context of interpretation formed by their own beliefs which re-inforced an interpretation of their account as one that referred to sensing transcendent power. Such a context of interpretation pointed to their understanding of the ‘something other’ that they experienced as being like the transcendent power characteristic of QSEs - a greater reality or presence,



which constitutes a ‘reservoir’ of love and energy and power for good. It could be secular – for instance a belief in the evolution of humankind towards perfection or higher feelings (as in two cases) - or religious.

- 4) In talking about experiences, the headteacher spoke with conviction and came across as deeply sincere and not motivated by a desire to inflate their own ego. (This echoes Hardy’s {1991[1979]: 21} criteria.)
- 5) The credibility of the headteacher’s experience was not brought into question by anything obvious from what else was said or generally known that would question its trustworthiness. That is, it was not open to any obvious description-related or subject-related challenges (Chapter 4). (However, it has to be acknowledged that I did not seek evidence that could lend weight to or challenge aspects of the experiences - for example, the claim by Paul that God’s strength enabled him to sleep better when he became a headteacher than previously, which he said his wife had noted and which could in principle be checked with his wife.)

There were also background assumptions relevant to the credibility of the accounts (Chapter 4). The first was the trustworthiness of the headteachers – i.e. they would be unlikely to be open to subject-related challenges which question the trustworthiness of the person due to, for example, being of questionable character or psychotic. This was re-inforced by the interviews because nothing emerged to suggest otherwise. The second background assumption was that spiritual experiences could not be explained away by the reductionist challenge, namely that they were more likely to be the result of extreme depression, hypersuggestibility, etc. Again, this assumption was not challenged by the interviews.

As the analysis proceeded comparisons were made across the headteachers. I also looked for reasons that might put into question the tentative conclusions that were emerging on the pointers to QSEs (in one case, the lack of such pointers). This was done to test the conclusions and reduce the likelihood of the possibility of making exaggerated claims from the data.

In stage 2 of the analysis, the interviews were re-analysed to see what headteachers indicated about the relevance of QSEs to their professional role. This was generally placed by them in the context of their personal philosophy and their strategy and vision for the school. Themes and examples were extracted from each headteacher's interview on the following concepts discussed in Chapter 5:

- inner resources
- cultural linkages concerning the spiritual. The concept of transforming leadership was drawn upon as a framework to help explore this.

A connection between QSEs and the concept of transforming leadership would be expected: for instance, the transforming capacity of QSEs – orientating people to the ethical which is at the heart of transforming leadership; giving strength to help meet the demands of transforming leadership; encouraging compassion, respect and concern for others' well-being.

As with stage 1, reasons to question tentative and emerging connections between headteachers' experience of transcendent power and their leadership were actively sought and examined as a check. Counter indications of transforming leadership in how they talked about their style of leadership were looked for.



## **6.4 Evaluation of Empirical Work**

### **6.4.1 Validity**

It is possible to be reasonably confident of the validity of the questionnaire as a research instrument, based on the preparatory work underpinning it and the use of a tried and tested approach to investigating spiritual experiences (the Hardy question) (see Section 6.3.2.2). This said, one weakness did become apparent in one section of the questionnaire<sup>12</sup> – though this was unrelated to the validity of questions most important for the study.

The qualitative interviews with headteachers, albeit small in number, help further test the validity of certain questions in the survey, by seeking further insight and clarification of the responses given. What light the interviews throw on the validity of the responses explored will be discussed in Chapter 9. A limitation in assessing the validity of the interview data is that these are not triangulated by other sources of data.

### **6.4.2 Reliability**

Establishing the consistency of a research instrument that has not had repeated use is extremely difficult. In the case of my questionnaire it is possible to claim with confidence that parts of it - the Hardy question and other questions based on it - have a proven level of reliability because of the track record of research using the

Hardy question. Further studies to replicate findings from my survey would help assessment of the reliability of other parts of the questionnaire.

There are ways by which the reliability of interviews can be gauged – for instance, by asking a different interviewer to apply the same schedule or by asking another researcher to code the data as well as the interviewer (Wragg 1987). Procedures like this would have aided reliability but were not possible in a study conducted by a single researcher.

### 6.4.3 Generalisability

One way of showing empirical generalisability is through statistical generalisation from a randomly selected sample. My survey sample is not a random sample but involved non-probability sampling. Just under a half of headteachers in the selected LEAs responded to the survey. The representativeness of the findings could not be inferred in the same way as can be done with a random sample, as non-probability samples “do not provide equivalent guarantees of precision” as the former (Aldridge and Levine 2001: 76). However, this is not the only basis for assessing representativeness (Foster *et al.* 1996: 66). I think it is possible to have a fair degree of confidence that these headteachers are representative of headteachers in England, with the exception indicated below. The grounds for this are:

- The three selected LEAs cover areas with contrasting socio-economic characteristics and types of school, broadly reflecting variations found in England.



- The headteachers who responded to the questionnaire when compared with the total population of headteachers in the three LEAs on the basis of available data were very close to that population and on most characteristics looked at, such as school types and sector, are virtually identical. Further details are in Chapter 7.

The exception is that my sample of headteachers over-represents denominational schools compared with England as a whole because the survey was designed to.

With regard to theoretical inference, the survey sample supplies sufficient numbers in key sub-groups of headteachers in order to allow cross-tabulations to be undertaken which explore the relationships of most interest. The qualitative interviews with headteachers are able to provide insights into the subtleties and nuances of meanings and relationship between such matters as personal beliefs, spiritual experience and school leadership. They have an important contribution to make to fleshing out the theoretical inferences and ideas in the study.

There are limitations to what can be learned from these interviews. They involved a small number and there were limits to the range and depth that could be gone into in the time made available by headteachers for the interviews.

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<sup>1</sup> At the time of the survey the new framework for schools had yet to be implemented. Headteachers were therefore asked to specify their existing school type and this is used throughout the discussion of the survey data. The new framework, established by the School Standards and Framework Act 1998, comprises the following types of school (each is largely made up of and similar to the former type shown in brackets):

- community (county or LEA);

- foundation (grant-maintained {GM});
- voluntary aided (VA);
- voluntary controlled (VC).

<sup>2</sup> In relation to the ESRC-funded PAsCI (Parental and School Choice Interaction) Study, see Woods et al 1998, Bagley, Woods and Woods (2001). I undertook consultancy work, including quantitative analysis of survey data on headteachers and qualitative analysis of school option booklets, for the ESRC-funded ICOSS (Impact of Competition on Secondary Schools) Study - see for example Levacic, Woods, Hardman & Woods 1998. I also provided research support for a spin-off project from the PAsCI study concerning choice of single-sex schooling (some of the survey results have been published in Bennett 1999) and currently give consultancy support on two further studies concerning governance and models of school diversity. Other studies I have been involved with concerned Ofsted inspections (Woods and Woods 1996 and Woods and Woods 1997) and Steiner schooling and diversity policy (Woods, O'Neill & Woods 1997; Woods and Woods 2002).

<sup>3</sup> *Statistics of Education: Schools in England, 1997*, Department for Education and Employment, London: The Stationery Office, 1998, Table 22.

<sup>4</sup> Interviews were carried out with four headteachers (two primary, two middle schools) in 1996, as well as the heads of Personal and Social Education and Religious Education in a secondary school. These were transcribed and reflections on the interviews and what came out of them were written up in a paper. The themes identified helped in developing the questions later piloted prior to the survey. The interviewees did not work in any of the three LEAs where the survey was subsequently undertaken.

<sup>5</sup> Q16, second statement: 'Spirituality is concerned with a human capacity to sense some power, whether called God or not which is entirely or partly beyond our individual selves'.

<sup>6</sup> Q17, statements 10 and 11: 'At times I have a sense of being inspired in my headship by a power, whether called God or not, beyond the everyday self'; 'At times I have a sense of being supported in my headship by a power, whether called God or not, beyond the everyday self'.

<sup>7</sup> Four ND primary headteachers, three CofE primaries, two RC primaries, two ND secondaries, one CofE secondary, and one RC secondary.

<sup>8</sup> The CofE secondary headteacher returned the pilot questionnaire blank.



<sup>9</sup> *Education Year Book 1998/9*, London: Financial Times/Pitman Publishing; *The Education Authorities Directory and Annual 1998* Redhill Surrey: The School Government Publishing Company.

<sup>10</sup> A group of 12 headteachers was initially contacted and agreed to be interviewed. In the event seven of these were interviewed.

<sup>11</sup> In consultancy work I have used computer software for qualitative data analysis (QSR N5) where there are complex, multiple data sets. But for the purposes of these seven interviews, because they are less cumbersome data sets, my preference was to set the data out on large, hard copy charts.

<sup>12</sup> The problem was to do with Q9(b). This is referred to in Chapter 7.

## **CHAPTER 7**

# **SURVEY FINDINGS 1: BACKGROUND, VALUES TENSIONS AND GROUNDING ISSUES**

### **7.1 Introduction to Reporting of Empirical Data in Chapters 7-9**

Chapters 7 to 9 report and discuss the empirical data from the study. Findings relating to the central aims of the study are reported in Chapters 8 and 9: the frequency and types of spiritual experience reported by headteachers, the relationship of these experiences to leadership and its cultural linkages to the spiritual, and headteachers' views on spirituality (research aims RA1, RA2, RA3, in Figure 6.1). Chapter 8 reports survey data, whilst Chapter 9 covers qualitative data from interviews with headteachers.

This chapter covers findings relating to the other two research aims:

- headteachers' perceptions of values tensions and stress related to national educational policy (RA5), in Section 7.3 which reports survey data;
- issues in relation to grounding school policy on the spiritual (RA4), in Section 7.4 which reports survey data and analysis of school documentation returned by headteachers.

It also presents background data on the survey headteachers in Section 7.2.



Concerning the survey data, presented in this and the following chapter, replies have been broken down by standardised variables (Section 7.2). These cross-tabulations exclude 'no responses'. Percentages may not total 100 due to rounding. Attention is drawn to noteworthy differences between variables investigated through the cross-tabulations. A chi-square test has been undertaken for each of the cross-tabulations. This provides an indication of the strength of the relationship between variables (Youngman 1987; Bryman and Cramer 1990: 157-162). Results of the test were used as a guide concerning which differences to highlight in the main text. It is indicated in the tables where significance is at the 5% level ( $p < 5\%$ , i.e. where there is a one in twenty chance or less that the difference is not present in the total population), or at the 1% or less ( $p < 1\%$ , i.e. where there is a one in hundred chance or less that the difference is not present in the total population).

## **7.2 Background Data on Headteacher Sample**

Headteachers of all primary, middle and secondary schools in three local education authorities (LEAs) were surveyed in March-April 1999. A key reason for selecting these LEAs is that they include an above average proportion of denominational schools, so enabling a sample to be generated which includes a sufficient number of denominational school headteachers to make comparisons with non-denominational (ND) school headteachers. The LEAs have been given fictitious names. Tables D1 to D10 and Figures D1 to D11, presenting background data on the sample, are in Appendix D, Parts 1 and 2 respectively.

Bellwood City has a population of just under half a million and is a long established port in the north of England. It has above average levels of unemployment and deprivation. A substantial Catholic population is served by a large number of primary and secondary Roman Catholic (RC) schools which outnumber Church of England (CofE) schools. (Table D1).

Meadowshire is a unitary council covering a predominantly rural area near to the Midlands. Its population of approximately 165,000 is concentrated in its cathedral city and five market towns. Meadowshire includes a substantial number of CofE schools (mainly primary) (Table D1).

Sandalwood County, with a population of over half a million, shares a border with one of England's largest cities as well as Meadowshire, and includes a city, smaller towns and substantial rural areas. The County contains two school systems. Some areas are served by a three tier system of first, middle and high schools, whilst others have a two tier system of primary and high schools. The denominational schools are mainly CofE (Table D1).

A record of questionnaires sent out and returned is shown in Table 7.1. A total of 244 codable questionnaires were returned, a response rate of 43%. The response rates from each of the LEAs are similar, varying from 42% in Bellwood City to 45% in Sandalwood County. Eleven questionnaires were returned uncompleted. All but one gave reasons for not completing and these are shown in Table D2.



		Total no. of questionn- aires sent out	Codable returns after 1st mailing (% of total sent out)	Codable returns after 2nd mailing (% of total sent out)	Total codable questio- nnaires	Response rate	Questio- nnaires returned uncompl- eted
<b>Bellwood City</b>	<b>All</b>	<b>207</b>	<b>46 (22.2%)</b>	<b>41 (19.8%)</b>	<b>87</b>	<b>42.0%</b>	<b>2</b>
	primary	174	36 (20.7%)	36 (20.7%)	72	41.4%	2
	secondary	33	10 (30.3%)	5 (15.2%)	15	45.5%	0
<b>Meadowshire</b>	<b>All</b>	<b>99</b>	<b>24 (24.2%)</b>	<b>18 (18.2%)</b>	<b>42</b>	<b>42.4%</b>	<b>1</b>
	primary	85	20 (23.5%)	17 (20.0%)	37	43.5%	1
	secondary	14	4 (28.6%)	1 (7.1%)	5	35.7%	0
<b>Sandalwood County</b>	<b>All</b>	<b>258</b>	<b>71 (27.5%)</b>	<b>44 (17.1%)</b>	<b>115</b>	<b>44.6%</b>	<b>8</b>
	primary	189	56 (29.6%)	28 (14.8%)	84	44.4%	5
	middle	39	7 (17.9%)	7 (17.9%)	14	35.9%	1
	secondary	30	8 (26.7%)	9 (30.0%)	17	56.7%	2
<b>ALL AREAS</b>	<b>All</b>	<b>564</b>	<b>141 (25.0%)</b>	<b>103 (18.3%)</b>	<b>244</b>	<b>43.3%</b>	<b>11</b>
	primary	448	112 (25.0%)	81 (18.1%)	193	43.1%	8
	middle	39	7 (17.9%)	7 (17.9%)	14	35.9%	1
	secondary	77	22 (28.6%)	15 (19.5%)	37	48.1%	2

Table 7.1: Record of Questionnaires sent out and returned

Table D1 shows the total number of headteachers surveyed broken down by LEA, sector and denominational status. The sector of each school was taken from lists of schools and information supplied by the LEAs. Just over half of the schools (56% - 317 in all) are non-denominational, the remaining 247 (44%) denominational schools. It also shows the number of codable questionnaires returned broken down in the same way, and the respective response rates. The largest response rate was from secondary schools (48%), particularly denominational secondaries (58%), and from CofE schools (48%). The headteachers of both Jewish schools returned completed questionnaires. The response rate from middle schools was relatively low (36%). Headteachers of denominational schools were slightly more likely to respond: 45% did so, compared with 42% of ND school headteachers.



The overall response rate of 43% was less than had been hoped for. This makes it particularly important to consider what is known about those who did not return completed questionnaires. Figures D1 to D4 show the make-up of the total population of schools compared with that of the sample of completed questionnaires, according to LEA, school type, sector and school character. In each case, the distribution of these characteristics in the sample is virtually identical to that in the total population. In other words, the sample does not over-represent or under-represent to any notable degree any of the characteristics. Figure D5 shows the gender of the total population of headteachers compared with that of the sample. This indicates that female headteachers were slightly more likely to respond to the survey, though the sample distribution (49% female, 51% male) remains reasonably close to that for all headteachers in the three LEAs.

Given the subject of study, the nature of the beliefs of the headteachers in the sample, compared with those of the total population, is an especially relevant issue. Were religious believers, specifically those who classified themselves as Christians, more likely to respond to the survey and complete a questionnaire? I could find no statistics available on headteacher beliefs in England with which the sample could be compared<sup>1</sup>. The only piece of work that offered some comparison was a survey of state primary school headteachers undertaken by Leslie Francis in Gloucestershire in the mid 1980s (Francis 1987). This found that 89% of primary school headteachers were Christian, 5% agnostic, 6% Humanists and none was atheist<sup>2</sup>. Comparative proportions for my survey are shown in Figure D10. Out of all 244 headteachers who completed questionnaires (mainly primary but also including secondary and some middle headteachers), 76% classified themselves as



Christian, 15% agnostic, 5% atheist and 4% into other categories (see also Table D8 for further details; the pattern for primary headteachers is almost exactly the same as for the whole survey - Table D4). Thus my 1999 sample has a lower proportion of Christians and a higher proportion of agnostics and atheists than Francis's mid 1980s survey. Moreover, this is true for each of my three LEAs. (Bellwood City, which has a large proportion of RC schools, has the largest Christian percentage, 84%, with 7% agnostic and 5% atheist - see Table D3) This lower proportion of Christian headteachers might partially be explained by suggesting that during the decade and a half since Francis's survey there is possibly a declining proportion of Christians amongst the general population of headteachers. At the same time, however, my three LEAs were chosen because they contain a higher proportion of denominational schools than in most other LEAs in England and this would suggest that a higher proportion of Christian headteachers are to be found in these LEAs. On the basis of all of these considerations, my judgement would be that my sample is unlikely to over-represent Christian headteachers as compared with the total headteacher population in the three LEAs and may not be much different from the pattern of beliefs in most English LEAs.

A further question could be asked about the headteachers who completed questionnaires. Are they headteachers for whom spirituality is most important? Are the headteachers who did not respond likely to have a very different assessment of the importance of spirituality to them personally? Figure D11 shows the response of my sample: overall 49% consider that spirituality is very important to them personally. There are no sources of data that will reveal to me what the response would be to this same question amongst those who did not respond to the survey.



However, it is possible to make a reasoned inference. Having concluded above that my sample does not over-represent Christian headteachers, it can be estimated for these purposes that the proportion of Christians amongst the non-responding headteachers is approximately the same as that found amongst the 244 who did respond - i.e., about 75%. Given that 320 headteachers in all did not complete a questionnaire, this gives a figure of 240 Christian headteachers who did not respond. I know from the sample that 58% of Christian headteachers consider that spirituality is very important personally (Table D8). It is plausible to assume that the proportion who take this same view is likely to be not too different amongst the Christian headteachers who did not complete a questionnaire. If we say for the sake of argument that 50% of the latter take this view, that would mean that (at a minimum) 120 headteachers, or 37%, of those who did not complete questionnaires consider spirituality to be very important<sup>3</sup>. That means that it would be misleading to assume that an absence of response to the survey is largely due to a lesser degree of personal importance being attached to spirituality.

The clear inference is that it is far more likely that the reasons for not completing a questionnaire are due to various work pressures and stresses bearing down too hard on headteachers. That, coupled with the increased requests for schools to take part in surveys by both academic researchers and commercial companies for example to supply information suggests that hard choices have to be made as to what to respond to and what to bin. That said, to move forward in a positive light in working with the 244 who did choose to complete and return a questionnaire, it would be entirely wrong to hold to this total response rate as either poor under the



circumstances or conveying negativity on the part of headteachers regarding spirituality.

Figures D6, D7 and D8 show respectively the sectors of the sample of 244 headteachers who completed questionnaires, their school types and characters, by LEA. Figure D9 shows the headteachers' gender, by LEA. The gender distribution of the sample in Meadowshire (36% female) reflects the fact that the smallest proportion of female headteachers is found in that LEA: 27% of Meadowshire's total headteacher population is female, whilst in the other LEAs gender is almost a 50/50 split<sup>4</sup>

Tables D3 to D9 provide a profile of categories of headteacher. For example, Table D3 shows the characteristics of Bellwood City headteachers in terms of sector, school type, school character, gender, beliefs, and personal importance of spirituality. It gives the same profile for Meadowshire and Sandalwood County headteachers.

The variables shown in these tables are those which are used in a standard way to analyse by means of cross-tabulation all of the survey data in the chapters which follow. These variables are hereafter referred to collectively as the 'standard variables'. For the purposes of later cross-tabulations, in order to maintain data cells of reasonable size the following categories are excluded:

- grant-maintained and special agreement schools from school type;
- Jewish schools from school character;
- Jewish, 'other religious believer', 'other' and 'no response' from beliefs;

- 'no response' from personal importance of spirituality.

I highlight below some of the features evident from the profiles in Tables D3 to D9:

- Sandalwood County is the only LEA with middle and special agreement schools (Table D3).
- Bellwood City has the largest proportions of headteachers of VA and RC schools, and of Christian headteachers. It is the only LEA with Jewish state schools. (Table D3).
- Meadowshire has the largest proportions of headteachers of CofE schools, of male headteachers and agnostics (Table D3).
- Most VC headteachers are in the primary sector (Table D4).
- The large majority of secondary school headteachers are male (Table D4).
- The schools of the vast majority of VC school headteachers are CofE; most of those of VA school headteachers are RC, though a significant proportion are CofE (Table D5).
- Most agnostic and atheist headteachers are concentrated in county schools (Table D5).
- The headteachers of the two Jewish schools classify themselves as Christian (Table D6).
- Agnostic and atheist headteachers are far less likely to consider that spirituality is personally very important to them (Table D8).
- Amongst headteachers who indicate that spirituality is very important personally, most are at denominational schools and nine out of ten classify themselves as Christian (Table D9).



Table D10 shows a number of additional background characteristics amongst the sample of headteachers, broken down by LEA. Size of school ranged from the smallest school with 17 pupils to the largest with more than 1,600. The more rural county, Meadowshire, has the largest proportion of smaller schools with fewer than 200 pupils. The youngest headteacher was 26 years old; 8 were in their thirties; 121 in their forties; 95 in their fifties; and 5 in their sixties, the oldest being aged 64. Bellwood City headteachers are more likely to have been headteacher at their present school longer, and more likely to have a greater number of total years as a headteacher, than headteachers in the other two LEAs. Just under a fifth agreed to be interviewed if asked.

## **7.3 Values Tensions and Stress**

### **7.3.1 Findings**

This section summarises the findings on questions to do with values tensions and stress. Headteachers' responses are presented in Table 7.2. Cross-tabulations are presented in Table D11 (Appendix D, Part 1) and Figures D12 to D27 (Appendix D, Part 2).

Eight pairs of statements were set out. Seven of the pairs each concerned one of the values tensions themes; an eighth concerned stress (an effect of tension) (see Section 5.1). The pairs consist of contrasting (not necessarily oppositional) statements, one which could be read as leading towards agreement in one direction,



the other leading in a different direction. This was intended to present, overall, headteachers with balanced choices to consider.

Q12. Do you agree or disagree with the following statements concerning the current education system?	Strongly agree	Agree	Uncertain	Disagree	Strongly disagree	no response
It too often creates undue stress and anxiety for headteachers	52.0% (127)	37.3% (91)	4.9% (12)	5.3% (13)	0.4% (1)	0 (0)
It generally creates no more than a reasonable level of stress and pressure for headteachers	1.2% (3)	9.0% (22)	5.7% (14)	48.4% (118)	33.6% (82)	2.0% (5)
It puts too much pressure on schools to compete with each other	37.7% (92)	46.3% (113)	5.7% (14)	9.4% (23)	0.8% (2)	0 (0)
It encourages schools to co-operate with each other	0 (0)	12.7% (31)	16.4% (40)	57.0% (139)	11.9% (29)	2.0% (5)
It encourages schools to place too much emphasis on academic education	22.5% (55)	55.7% (136)	4.1% (10)	15.2% (37)	2.0% (5)	0.4% (1)
It allows schools to place about the right amount of emphasis on educating the whole child	1.6% (4)	16.8% (41)	17.2% (42)	55.3% (135)	6.6% (16)	2.5% (6)
It requires schools to make the curriculum too inflexible	14.3% (35)	57.0% (139)	10.2% (25)	15.2% (37)	2.5% (6)	0.8% (2)
It allows schools sufficient flexibility for teacher discretion	2.0% (5)	18.9% (46)	11.5% (28)	58.6% (143)	8.2% (20)	0.8% (2)
It means that, since the reforms of the late 1980s and 1990s, there is less room in the curriculum for promoting pupils' spiritual development	21.7% (53)	47.5% (116)	11.9% (29)	17.6% (43)	0.8% (2)	0.4% (1)
It encourages more attention to be given to promoting pupils' spiritual development compared with the system before the reforms of the late 1980s and 1990s.	0.4% (1)	11.5% (28)	15.2% (37)	54.5% (133)	15.2% (37)	3.3% (8)
It encourages schools to teach too much in separate subjects	9.8% (24)	53.3% (130)	11.1% (27)	23.4% (57)	2.0% (5)	0.4% (1)
It allows schools to provide enough opportunities for cross-curricular work	1.6% (4)	23.8% (58)	18.4% (45)	50.8% (124)	4.9% (12)	0.4% (1)
It encourages schools to give too much attention to business methods and values	11.9% (29)	37.3% (91)	26.6% (65)	19.3% (47)	2.0% (5)	2.9% (7)
It encourages schools to apply professional methods and values	3.3% (8)	57.4% (140)	22.5% (55)	13.5% (33)	0.8% (2)	2.5% (6)
It encourages a 'macho' style of leadership in schools	7.0% (17)	16.4% (40)	20.9% (51)	45.5% (111)	10.2% (25)	0 (0)
It encourages a consultative style of leadership in schools	5.3% (13)	43.9% (107)	19.7% (48)	26.2% (64)	3.3% (9)	1.2% (3)

The base for all the figures is 244

Table 7.2: Responses to Statements on Values Tensions and Stress

The view is widespread that the current education system too often creates undue stress and anxiety for headteachers: 89% agreed with this, the strongest agreement amongst the statements.



The vast majority of headteachers (84%) are of the view that too much pressure is put on schools to compete. A small minority (13%) considers that schools are encouraged to co-operate.

The vast majority of headteachers (78%) are of the view that schools are encouraged to put too much emphasis on academic education, compared with less than a fifth (18%) who consider that schools are allowed to place about the right amount of emphasis on educating the whole child. A notable proportion are uncertain about this, however, this being most evident amongst RC school headteachers (of whom 32% were uncertain whether the right amount of emphasis was placed on educating the whole child).

A large majority of headteachers (71%) are of the view that schools are required to make the curriculum too inflexible, compared with just over a fifth (21%) who consider that schools are allowed sufficient flexibility for teacher discretion.

A large majority of headteachers (69%) consider that the current education system allows less room in the curriculum for promoting spiritual development (compared with prior to the reforms of the 1980s and 1990s). This view is most apparent amongst primary and middle school headteachers.

Most headteachers (63%) consider that schools are encouraged to teach too much in separate subjects. Only a quarter consider that schools are allowed enough opportunities for cross-curricular work.

Whilst just under half of headteachers (49%) are of the view that schools are encouraged to give too much attention to business methods and values, most (61%) consider that schools are encouraged to apply professional methods and values. In addition, however, a substantial proportion (more than a fifth) are uncertain about these issues.

A minority of headteachers (23%) are of the view that a 'macho' style of leadership is being encouraged. Almost half (49%) consider that a consultative style is being encouraged.

To summarise: In 1999 when the survey was undertaken, levels of unreasonable stress were seen as much too high. A large majority of headteachers considered that the education system allows less room in the curriculum for promoting spiritual development (compared with prior to the reforms of the 1980s and 1990s). This view was most apparent amongst primary school headteachers. Most headteachers indicated that more priority was given to academic development in their school (though this was the case with only a minority of RC school headteachers); moreover, the vast majority believed that *too much* emphasis was being placed on academic education by the education system. The pattern of findings above also suggests that, from the perspective of headteachers,

- there is too much pressure on schools to compete with other schools;
- too little encouragement is given to schools to co-operate with each other;
- the curriculum is too inflexible and does not allow enough teacher discretion;
- there is too much segmentation into separate subjects and not enough opportunities for cross-curricular work.



### **7.3.2 Discussion**

These findings indicate that in the perception of headteachers, there are pressures that have acted to marginalise pupils' spiritual development in schools, though there was much less evidence of this view in RC schools. This is not to say that spirituality is marginalised in headteachers' own lives or in their school leadership. Indeed my study offers evidence that this is not the case (Chapters 8 and 9).

The values tensions identified in Chapter 5 were reflected strongly in school leaders' perceptions. Unreasonable levels of stress were a concern amongst an overwhelming majority of headteachers. This is consistent with other evidence (see Chapter 5). From the viewpoint of headteachers national educational policies at the time of the survey in 1999 were putting too much pressure on schools to compete with each other, to emphasise academic education, to implement an inflexible curriculum, and to segment education into separate subjects. The result of this was that headteachers' concerns to co-operate, focus on the whole child, allow teacher discretion and develop opportunities for cross-curricular work were being frustrated.

Equally, more headteachers considered that there was encouragement to adopt professional methods and values and standards than too much encouragement to adopt business methods and values; and more saw consultative styles being encouraged than 'macho' styles of leadership.

7.4 School Policy and Grounding the Spiritual

7.4.1 Issues Arising in Formulation of School Policies on Pupils’ Spiritual Development

Headteachers were asked a number of questions to find out the extent to which they considered that certain grounding issues had arisen in the development of their school’s policy on pupils’ spiritual development. This section summarises the findings on these questions. Findings, including cross-tabulations, are detailed in Tables D12-D21 and Figures D28 to D33 (Appendix D, Parts 1 and 2 respectively).

The large majority of headteachers (75%) considered that their school has a policy on the promotion of spiritual development, though a substantial minority (24%) did not (Table 7.3). However, there are different interpretations of what is apparently a straightforward question which means that the proportion answering ‘no’ underestimates the number of schools with some kind of policy on spiritual development<sup>5</sup>.

Q9.(a) Does your school have a policy on the promotion of pupils’ spiritual development?	
yes	75.0% (183)
no	24.2% (59)
in process of drafting	0.4% (1)
no response	0.4% (1)
BASE	244

Table 7.3: Whether School Has Policy on Spiritual Development



Headteachers who had indicated that their school had a policy were asked whether specified grounding issues had arisen (Table 7.4). With none of the issues did a majority of headteachers replying indicate that it had arisen as an issue. (There was a significant no response rate - between 16% and 19% - which could be due to many of the headteachers possibly not having been involved in the formulation of the school’s current policy – Table D19 in Appendix D, Part 1.) . The issues most likely to arise were: definition (44%); beliefs (41%); vocabulary (38%).

Q9(e) As far as you are aware, did the matters in the grid below arise as issues when formulating the policy?			
	Yes %	No %	Base
Devising a workable definition of spirituality ( <i>definition</i> )	44.0 (66)	56.0 (84)	150
Reconciling religious and secular beliefs ( <i>beliefs</i> )	40.6 (63)	59.4 (92)	155
Finding a shared vocabulary about spirituality ( <i>vocabulary</i> )	38.4 (58)	61.6 (93)	151
Deciding on questions of ultimate meaning ( <i>ultimate meaning</i> )	25.0 (37)	75.0 (111)	148
Being inclusive of all views but at the expense of being bland ( <i>being inclusive/bland</i> )	24.7 (37)	75.3 (113)	150
Deciding who has expertise on spirituality ( <i>expertise</i> )	23.4 (36)	76.6 (118)	154
Being too specific and so excluding the beliefs and needs of some pupils ( <i>being specific/exclusive</i> )	23.2 (35)	76.8 (116)	151

*Excludes (a) those who did not respond to this question, and (b) headteachers who indicated in question 9a that they did not have a policy.*

**Table 7.4: Issues Arising in Formulation of Spiritual Development Policy**

Headteachers vary in their propensity to cite issues (Figures D28 to D33, Appendix D, Part 2). The associations below are statistically significant at 1% level:

- The most frequently cited issues amongst ND school headteachers were beliefs (45%, n=76) and definition (44%, n=72).
- The most frequently cited issues amongst CofE school headteachers were definition (61%, n=46), vocabulary (61%, n=46) and beliefs (50%, n=46).



- RC school headteachers were least likely to cite any issue at all: the highest concern amongst them was being specific/exclusive, cited by 19% (n=31).

These associations are significant at 5% level:

- Regarding most issues, Christian headteachers were less likely than agnostics and atheists to cite them: the issue that arose most amongst Christian headteachers was definition (39%, n=121)<sup>6</sup>; agnostics were most likely to cite definition (67%, n=18), beliefs (56%, n=18) and vocabulary (53%, n=17).

Where an issue had arisen, the vast majority indicated that it had been a problem, the four most likely to be cited as a problem being (Table 7.5).

- ultimate meaning (94%)
- inclusive/bland (86%)
- specific/exclusive (86%)
- definition (84%)

Q9(f) If it did arise, was it a problem?						
	slight problem %	consider- able problem %	problem - degree not specified %	All saying it was a problem %	no problem %	Base
Devising a workable definition of spirituality ( <i>definition</i> )	57.1 (32)	23.2 (13)	3.6 (2)	83.9 (47)	16.1 (9)	56
Reconciling religious and secular beliefs ( <i>beliefs</i> )	58.9 (33)	3.6 (2)	3.6 (2)	66.1 (37)	33.9 (19)	56
Finding a shared vocabulary about spirituality ( <i>vocabulary</i> )	61.2 (30)	14.3 (7)	4.1 (2)	79.6 (39)	20.4 (10)	49
Deciding on questions of ultimate meaning ( <i>ultimate meaning</i> )	39.4 (13)	51.5 (17)	3.0 (1)	93.9 (31)	6.1 (2)	33
Being inclusive of all views but at the expense of being bland ( <i>being inclusive/bland</i> )	67.9 (19)	14.3 (4)	3.6 (1)	85.7 (24)	14.3 (4)	28
Deciding who has expertise on spirituality ( <i>expertise</i> )	50.0 (14)	17.9 (5)	7.1 (2)	75.0 (21)	25.0 (7)	28
Being too specific and so excluding the beliefs and needs of some pupils ( <i>being specific/exclusive</i> )	67.9 (19)	14.3 (4)	3.6 (1)	85.7 (24)	14.3 (4)	28

Excludes (a) those who did not respond to this question or who did not indicate in Q9e that these matters had arisen as an issue, and (b) headteachers who indicated in question 9a that they did not have a policy.

Table 7.5: Problems in Formulation of Spiritual Development Policy



Ultimate meaning and definition were the issues most likely to be perceived as involving considerable difficulty – 52% and 23% respectively (Table 7.5).

Headteachers were asked if the problems were resolved. However, the progressive increase in headteachers not responding through this series of questions means that it is difficult to draw conclusions from this question (Table D21, Appendix D, Part 1).

7.4.2 Headteachers’ Clarity on Spiritual Development

A large majority were ‘not at all unclear’ about each of the areas of development - spiritual, moral, social and cultural (Table 7.6).

Would you say you are <u>unclear</u> about the meaning of any of the following in relation to pupils’ schooling?	not at all unclear	a little unclear	fairly unclear	very unclear	no response
<u>cultural</u> development	72.1% (176)	23.4% (57)	1.6% (4)	0.4% (1)	2.5% (6)
<u>social</u> development	88.5% (216)	6.1% (15)	0.8% (2)	1.6% (4)	2.9% (7)
<u>moral</u> development	84.4% (206)	9.4% (23)	2.0% (5)	1.6% (4)	2.5% (6)
<u>spiritual</u> development	63.1% (154)	23.0% (56)	7.8% (19)	4.1% (10)	2.0% (5)

The base for all the figures is 244

Table 7.6: Clarity About Meaning of Spiritual, Moral, Social and Cultural Development

Headteachers were most confident about social and moral development: more than 8 out of 10 said they were clear about these. More (a quarter) were unclear to some degree about cultural development. The largest degree of uncertainty was apparent with spiritual development where 35% indicated that they were unclear to some

degree. Cross-tabulations have been produced for each of the areas (Tables D22 to D24, Appendix D, Part 1), but as the focus of my study is on spiritual development I concentrate on reporting cross-tabulations for spiritual development here (Table D23).

In relation to spiritual development, county school headteachers are also more likely to indicate that they are unclear to some degree (44%), as are headteachers of ND schools (42%). It is noteworthy that headteachers of CofE schools are not far short of this latter figure: 38%, compared with 8% of headteachers of RC schools. Two-thirds of atheists, and just under half of agnostics, indicated that they are unclear, as opposed to 30% of Christians. There is a notable difference between headteachers for whom spirituality is very important (18% indicated some degree of being unclear) and the remainder (the equivalent figure is a half or more in each of the other three categories). It is also interesting to note, though not statistically significant, that the proportion of secondary headteachers indicating they are fairly or very unclear is 25%, compared with 9% of primary headteachers and 14% of middle school headteachers.

Headteachers were asked what priority is given in their school to other areas of pupils' development, compared with spiritual development (Table 7.7). A majority (57%) of headteachers indicated that more priority is given in their school to academic development than spiritual development. With the other areas of development, the majority indicated that priority was equal to that for spiritual



development, the figure rising from 51% in relation to physical development to two-thirds or more in relation to moral and cultural development.

Compared with promoting pupils' spiritual development, what priority is given in your school to promoting other types of pupils' development?	more	the same	less	no response
<u>academic</u> development	57.0% (139)	33.2% (81)	7.8% (19)	2.0% (5)
<u>physical</u> development	34.8% (85)	51.2% (125)	10.7% (26)	3.3% (8)
<u>social</u> development	34.0% (83)	59.0% (144)	4.5% (11)	2.5% (6)
<u>moral</u> development	27.9% (68)	67.6% (165)	2.5% (6)	2.0% (5)
<u>cultural</u> development	12.3% (30)	70.1% (171)	14.3% (35)	3.3% (8)

The base for all the figures is 244

**Table 7.7: Priority Given in School to Specified Areas of Development Compared with Spiritual Development**

Cross-tabulations for this set of questions are reproduced in Table D24 (Appendix D, Part 1).

*Academic Development*

More than 60% of headteachers of County, VC, ND and CofE schools indicated *more priority* for academic development, compared with those of VA schools (36%) and RC schools (20%). A greater tendency to give *more priority* to academic development was evident with atheists and agnostics (more than 70%) whilst the largest proportion indicating *less priority* for academic development was found amongst headteachers for whom spirituality is not important (21%).

*Physical Development*

The most marked differences in relation to physical development concerned type and character of school. Amongst headteachers of county and VC schools, more

than 40% indicated that *more priority* is given to physical development whilst the figure for VA schools is 11%. No headteachers of RC schools indicated this, compared with 47% and 36% respectively of ND and CofE school headteachers.

### *Social Development*

Similar differences in terms of type and character of school are evident with social development. In addition it is noteworthy that atheists and agnostics were more likely to indicate that *more priority* is given to social development (58% and 44% respectively), compared with 30% of Christians.

### *Moral Development*

Almost all headteachers of RC schools (95%) indicated that the *same priority* is given to moral development as spiritual development, compared with 75% of CofE school headteachers and 57% of ND school headteachers. Headteachers of ND schools were more likely to indicate that *more priority* is given to moral development: 39%, compared with 22% of CofE school headteachers and 5% of RC school headteachers. A similar pattern is apparent according to type of school. Atheists and agnostics were more likely to indicate *more priority* for moral development than Christians.

### *Cultural Development*

A greater number of headteachers of RC and VA schools indicated that *less priority* is given to cultural development (28% and 27% respectively). Atheists were much more likely to indicate that *more priority* is given to cultural development: 50%, compared with 15% of agnostics and 8% of Christians.



### **7.4.3 School Policy Documents: Definitions and Contextualisation**

#### *7.4.3.1 Range of Documentation*

The survey questionnaire asked headteachers to send a copy of their policy on spiritual development if the school had a written policy<sup>7</sup>. Thirty-nine headteachers sent copies of their policies, with a total of 50 relevant documents being returned (Tables D25 to D33, Appendix D, Part 1). The documents vary considerably in style, content and length: some very short, some much more detailed; some dated, some not; some stating a time for review, some not. Another variation is in the style, with some being written in a more open style, whilst others appear designed only to be read by staff. Some are bound in covers carrying the look and feel of a publicly available document; others contain teacher notes and guidance sheets and take on the appearance of a purely in-house document not available to parents and others.

#### *7.4.3.2 Method of Analysis*

The first stage of analysis was a familiarisation process: looking through the documents to get an idea of their type, size, layout, scope, similarities and differences, appearance, and its date. Each document was assigned the reference number of the questionnaire it came with. I read and re-read the documentation several times in order to explore the definitions and types of contextualisation, checking and re-checking the consistency and validity of my analysis. I used manual charts for the task of sorting the data and reducing a cumbersome data set

into some coherent and structured form sufficient to retain a hold on the original data (Ritchie and Spencer 1994).

I have worked from the basis of accepting the documentation that these headteachers have sent to represent their school's written policy on spiritual development. Where they have sent documentation which does not explicitly refer to spirituality or spiritual development, I have analysed that documentation as an indication of that which most strongly connects with spiritual development in the perception of that headteacher.

#### *7.4.3.3 Limitations of the Data*

The documentation sent by headteachers is not necessarily all the policy documentation for each school which makes reference to spiritual development. For example, although links are made to other curriculum areas in some of the documentation, there may also be references to spiritual development in the policy statements relating to those curriculum areas.

These are *written* statements, and do not necessarily convey all the contextualisation and interpretation of the spiritual that comes into the mediated character of policy. Nor do they necessarily represent policy as it is implemented or developed in practice. The policies sent may not in practice constitute the predominant influence on the approach to the spiritual within the school. For instance, an RE policy may hold little status compared with other approaches (non-religious) across the school (music, art, drama etc).



The documents are a small number and cannot be taken as representative of school documentation in the three LEAs.

#### *7.4.3.4 Definitions*

In seven cases (4 ND and 3 CofE; 6 primary, 1 secondary) there were **explicit** definitions of spiritual development. For instance:

This feature of our school's life is concerned with:

- a sense of the transcendent - an exploration of feelings, emotions or ideas that may lead to an appreciation of the existence of a divine being and/or the belief that our inner, personal resources enable us to face up to the challenges that face us in life;
- an emphasis on the permanent, lasting aspects of human life as opposed to an undue concentration on the here and now;
- a search for meaning and purpose - a growing capacity to reflect upon and find meaning in life's experiences;
- a sense of identity and self-worth that enables the individual to value others.

*SMC Development; SC, P, VC, CofE<sup>8</sup>; ref. 479\**

\* The reference number of each document is the number of the questionnaire with which it came. Details of each document and selected questionnaire responses are given in Table D33, Appendix D, Part 1.

Eleven cases (11 RC; 9 primary, 2 secondary) were categorised as **implicit**. This means that there is no explicit definition, but what is meant by spiritual development is defined by the highly contextualised framework of a particular belief system,. All the Catholic schools fell into this category. The prime emphasis is given to the Catholic faith and its values and doctrines which inculcate the approach to spirituality in their policy documentation.

The largest category was **implied**, which included 19 cases (10 ND, 9 CofE; 16 primary, 2 middle, 1 secondary). Policy documentation categorised as implied contains no explicit definition, but some indication is given of what spiritual development means by other parts of the policy statement. Most of the CofE and ND schools fall into this category. For instance, the RE policy supplied by one of

the CofE schools (ref. 423, SC, P, VC, CofE) made no mention of spiritual development explicitly but stated that RE “means learning to live in harmony with a feeling of consideration and helpfulness towards each other and the community”. It stated that children are given “a lively insight to the Bible” and encouraged to question, and there are opportunities to explore other religions.

Four of the ND schools categorised as implied supplied SMSC policies. One associates SMSC with awareness of Christian beliefs and ideals and in relation to the spiritual highlights that by “learning of the lives of great men and women the children are also encouraged in their independence of belief and action” (SMSC Development Policy; MS, P, C, ND; ref. 274). Three, with identical policies, suggest spiritual development is associated with being “introduced to the notion of a divine being and to a sense of wonder and creation”, with the main focus being the Christian religion (SMSC Development Policy; all BC, P, C, ND; refs. 19, 99, 107).

Five of the ND schools suggest some sort of context in their RE policies. For instance, the aims for RE are described in one case as being to provide pupils with knowledge and understanding of Christianity and other principal religions, develop their understanding of ways in which beliefs influence people in their behaviour, practices and outlook, develop in pupils a capacity to engage in a search for meaning and purpose in order to enhance their own spiritual growth, and encourage pupils to develop a positive attitude towards people with different religious beliefs (RE policy; MS, P, C, ND; ref. 276).



Another ND school, again expressing no explicit definition, associated spiritual and moral development with reflection upon, tolerance of and empathising with the religious beliefs, feelings and practices of others; making informed personal judgements; responsible behaviour and good citizenship; tolerance of and respect for both person and property; ‘being’ as opposed to ‘having’ or ‘acquiring’ in a material sense; and developing the ‘whole’ person (Unspecified document featuring section on Moral & Spiritual Values; SC, S, C, ND; ref. 541).

Two schools were categorised as **none** (both ND; 1 primary, 1 secondary). One is a very full document, setting out in detail how SMSC should be a part of the whole school life, but did not include a definition of, or aims which provide an implied meaning for, spiritual development. The document acknowledged that in developing the policy the spiritual was “the most difficult, or perhaps most unfamiliar aspect”. Some ideas are listed concerning what spiritual development is about and the document concludes by stating that “As we become more experienced at planning for SMSC development in our children, more ideas will occur to us which we might include...” (SMSC Development Policy; BC, P, C, ND; ref. 60).

I provide here a brief overview of what the policy documentation conveys about what is understood by spiritual development. Themes identified in scholarly debate (Chapter 4) were used as the basis of the analysis<sup>9</sup>. Key words and phrases have also been identified in the documentation and their use examined.

Most of the policy documentation (34 cases) associated spirituality with **transcendence**. Some schools made a strong connection between the spiritual and a

particular meaning (focused on **God**) of the transcendent. All the RC schools and most of the CofE schools did. For others what is meant by the transcendent was left open or broadly defined, sometimes drawing attention to the relevance to the spiritual of an appreciation of Christianity and other religions without necessarily defining it in religious terms. For example, spiritual development includes “Experiencing feelings of transcendence: which may give rise to the belief in the existence of a divine being, or the belief that one’s inner resources provide the ability to rise above everyday experiences” (SMSC Development Policy; SC, S, C, ND; ref. 546). The definition is the same as found in the SCAA 1995 discussion document). This allows as an open possibility the connection of spirituality with the transcendent.

In a large number of cases (28) an association is made with **relationships**: promoting spiritual development is associated with encouraging children to treat others with care and respect, to be tolerant, sensitive and compassionate, and to empathise with other people. (A few highlight the children’s relationship to the natural world.) Some (10) also highlight the importance of how children are treated within the school, emphasising that they should be valued, treated with care, respect, kindness and consideration.

**Other qualities** were associated with spiritual development in 21 sets of policy documentation. The main ones are self-esteem, self worth, self respect and self knowledge; creativity and curiosity; inspiration, imagination and intuition; open-mindedness; confidence; love, courage and hope; and developing feelings and emotions. In 22 cases **awe and wonder** was featured.



Also often mentioned (in 20 cases) was the search for **meaning and purpose** or the exploration and development of beliefs and values - for example, helping children to “mature in relation to their patterns of belief and behaviour through exploring religious beliefs and practices and related human experiences” (RE policy; MS, P, C, ND; ref. 276).

#### *7.4.3.5 Type of Contextualisation*

This is concerned with the sorts of beliefs that are explicitly referred to and associated with the spiritual, and the degree of emphasis given to them. Type of contextualisation is shown on Table D33 (Appendix D, Part 1) in relation to other data.

**Religious beliefs** were given greatest emphasis in most cases (26 schools). These comprised all 11 RC schools, 9 CofE schools and 6 ND schools. The RC school documentation reflected the fact that the fundamental philosophy of those schools is the teaching and nurturing of the Catholic faith.

In most CofE schools (9 out of 12) the Christian and CofE character of the school was highlighted. Typical of these schools is that policy on spiritual development is part of either in the RE or CW policy.

The documentation supplied by six of the ND schools emphasised in relation to the spiritual the centrality of religious beliefs, though in different ways. The approach to the spiritual was in one case in the context of a concern to promote Christian

values and teaching (ref. 503)<sup>10</sup>, and in another to provide a secure family environment through the awareness of Christian beliefs and ideals (ref. 274). Four, comprising the three schools with identical SMSC policies (refs. 19, 99, 107) and ref. 169, placed weight of emphasis on religious understanding through the RE programme and collective worship. For instance, the documentation of the first, under the heading ‘Spiritual Development’, read:

[The] School recognises the importance of introducing pupils to the spiritual dimension of life. Through the RE programme and daily acts of collective worship, pupils are introduced to the notion of a divine being and to a sense of wonder of creation. The main focus of such work is the Christian religion, although pupils are also introduced to the basic tenets of other major world religions. During the year, they celebrate the cycle of the Christian festivals and appropriate comparisons are drawn with parallel festivals e.g. Diwali, Hanukkah and Christmas. To support such work, pupils visit places of worship within the city and representatives of local churches and community visit [the school]. In the case of the class assemblies, held during the Spring and Summer Terms, the religious element is supported by work pursued in several areas of the curriculum particularly art, drama and music.

*SMSC Development Policy; all BC, P, C, ND; refs. 19, 99, 107*

In eight cases the emphasis was **non-specific**, i.e. the ideas and values associated with the spiritual were not placed in a religious framework of understanding or non-religious belief system. This included three CofE schools (233, 264, 479), which each supplied documents that focused on spiritual development - one in an SMSC policy, one in an SMC policy and the other in an S&M policy. The significance of religious beliefs in relation to spiritual development was played down. The orientation of these three CofE schools is exemplified by the following extract:



**Aim**

... that all children should develop and leave the school with values, understanding, codes of conduct and life skills which are not only life enhancing but life lasting....

**Objectives**

**Spiritual Development**

To provide pupils with opportunities for:

- observing the world around them;
- experiencing awe and wonder of the infinity of the universe;
- witnessing the splendour of nature and natural phenomena;
- experiencing stories and information about other countries and people;
- experiencing discussion with people whose lives have been influenced by faith, belief and commitment;
- understanding the importance and value of all living things;
- developing a sense of their own identity and place in society;
- experiencing a response to questions about the purpose of life;
- discussing the experiences of pain and suffering, love and friendship.

*Extract from SMSC Development Policy; MS, P, VC, CofE; ref. 233*

In 5 ND schools the ideas associated with the spiritual were also non-specific. Two (refs. 37, 546) are similar in approach to the example just given above. The documentation from school ref. 60, as noted in Section 7.4.2.6, whilst detailed, gives little indication of what spiritual development is viewed as being about, and the policy document supplied by school ref. 180 is a very general, one page statement, with very little text. In one case although an RE policy was supplied, ideas not necessarily placed in a religious framework of understanding are more prominent - for example, the spiritual is described as being concerned with “awareness of a ‘spiritual’ dimension to life (personal beliefs, search for meaning and purpose, sense of awe and wonder) and an opportunity to discuss this area in a structured way” (RE policy; BC, P, C, ND; ref. 2)

Four of the ND schools featured non-specific values or ideas, but each also, in different ways, gave some substantial prominence to religious beliefs. These are

referred to as ‘combined’ in Table D33:

- Ref. 541. Under the heading of moral and spiritual development it specifically sets as an aim exposing “students to both secular and religious material that encourages them to make informed personal judgements and to behave responsibly as a basis for good citizenship” (Unspecified document featuring section on Moral & Spiritual Values; SC, S, C, ND).
- Ref. 59. Spiritual development is described as being “concerned with the acquisition of personal beliefs, values and attitudes that form the basis for personal and social behaviour”, “characterised by reflection and attribution of meaning to personal experience”. Although spiritual development is “not synonymous with religious development”, religion is important only in the light of acknowledging “faith traditions provide a deep reservoir of wisdom and insight upon which we are able to draw” (SMSC Development Policy; BC, P, C, ND).
- Refs. 276 and 400. These supplied RE policies and the area of the religious was balanced with emphasis being placed on how people treat and interact with each other. For instance, the aims for RE included: to develop awareness of religious aspects of life, knowledge of religions, opportunities to reflect on feelings and experiences, and to encourage respect for others with different beliefs and ways of life (RE policy; SC, P, C, ND; ref. 400).

#### **7.4.4 Summary and Discussion: School Policy and Grounding the Spiritual**

Issues most likely to arise in grounding school policy on the spiritual, according to headteachers, were devising a workable definition of spirituality, reconciling



religious and secular beliefs and finding a shared vocabulary. The issues that were seen as involving considerable difficulty, albeit by a minority, were questions of ultimate meaning and definition. Christian headteachers and headteachers of RC schools were generally less likely to cite issues as arising.

The majority of headteachers considered that they are clear about the meaning of spiritual development.

However, of the four areas - spiritual, moral, social, cultural - the proportion of headteachers that are to some degree unclear was highest for spiritual development (just over a third). Lack of clarity was most marked amongst:

- county, ND, and CofE school headteachers;
- atheists and agnostics;
- those for whom spirituality is of some, little or no importance.

Most headteachers indicated that more priority is given to academic development in their school. However, only a minority of RC school headteachers indicated this.

Religious contextualisation is a factor related to issues arising in school policy on the spiritual and perceived clarity and school priorities in relation to spiritual development. Christian headteachers and headteachers of RC schools tend to differ from agnostics, atheists and ND school headteachers. This reflects a fundamental concern regarding the contextualisation of spirituality, namely the religious/secular divide, as discussed in Chapter 3. This divide is not an absolute one, however. For example, the views of headteachers of CofE schools' are often closer to those of ND schools. Headteachers of RC schools are more markedly different, as would be

expected from the discussion of the national policy context in Chapter 2. The findings also suggest that it cannot be assumed that issues such as defining spirituality and deciding on ultimate meaning are problems only for headteachers of ND or county schools, or who are non-religious.

Most schools did not have policy documents that specifically addressed spiritual development, either alone or alongside moral, social and/or cultural development<sup>11</sup>. Whether there is a distinct spiritual development policy, or whether spiritual development is seen as being covered within, for instance, RE policy documentation, can affect the impression given concerning the contextualisation of spiritual development in the school. This could be a factor, for instance, with the three CofE schools that had a non-specific orientation (i.e. ideas associated with the spiritual were not placed in a religious framework).

Few have explicit definitions of the spiritual. In most cases it is implied or implicit. Often the language of the RE or CW policy is relied upon to convey the message of how the school views spiritual development.

This suggests that it may not be necessary to have an explicit definition of the spiritual for it to have some degree of meaning and for the policy statement to have some degree of semantic force. The messages that are most commonly conveyed concerning what the spiritual is about are that it is associated with transcendence, often linked to Christianity and other religions, to relationships, awe and wonder and various personal qualities such as self esteem and self respect, and with the



search for meaning and purpose through the exploration and development of beliefs.

Spiritual development is most often associated, to varying degrees, with religious beliefs, i.e. a religious contextualisation. This is not confined to the denominational schools. Three main orientations to the spiritual are discernible:

- religious promotion nurturing into a faith. This is mainly the RC and some of the CofE schools but also included two ND schools.
- religious understanding and drawing on the religious as a resource. Religious understanding is something that many schools teach about but I am highlighting here the cases where religious understanding or drawing on the religious as a resource is an important way in which it has been chosen to frame the spiritual in the policy documentation. Varying ideas of God and conceptions of divine being or power are acknowledged in this orientation. It includes ND schools which put religious understanding central to spiritual development, and others which emphasised the contribution of religious ideas along with non-specific values or secular ideas.
- non-specific orientation where the focus is on ideas or values not placed within a religious framework of understanding or secular belief system. This included a minority of CofE schools, as well as ND schools.

The non-specific orientation and some of the schools emphasising religious understanding and religion as a resource are characterised by a low degree of contextualisation: in itself the documentation does not indicate what grounding, if any is drawn upon to give the ideas a greater degree of contextualisation.

There were no examples in the documentation were instances of the spiritual being given some substantial meaning by non-religious contextualisations. Studying policy documentation has its limitations because it tends not to reveal how the text is intended to be interpreted or how it is actually interpreted, nor the meanings that people in the school bring to the spiritual, which may or may not be a greater degree of contextualisation than suggested by the documentation. Further light on how some headteachers contextualise the spiritual in their leadership and their influence on the spiritual in the school will come from the interviews reported in Chapter 9.

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<sup>1</sup>I looked at relevant literature and made personal enquiries with scholars in the field, such as Leslie Francis and Ron Glatter.

<sup>2</sup>These figures are calculated from details given in Francis (1987: 52, 66, 76, 90). All 274 state primary school headteachers were surveyed and 224 (82%) completed returns analysed (*op. cit.*: 49-50).

<sup>3</sup> For some of these 120 headteachers the likelihood is very strong indeed. In all, 58 headteachers of RC schools did not respond to the survey (Table D1). I know that 85% of RC school headteachers who completed questionnaires consider spirituality to be very important (Table D6). This is very likely to remain consistent for the other 58. In other words, it is very likely indeed that amongst those who did not complete questionnaires, 49 who are RC school headteachers (85% out of 58) view spirituality as very important.

<sup>4</sup> Gender for the total population of headteachers in the three LEAs has been calculated from information on the school lists obtained for the purpose of mailing the questionnaires.

<sup>5</sup> A question was also asked as to whether the policy was separate from or part of other school policies. It became clear during analysis, however, that headteachers were using different criteria in deciding whether to indicate 'separate' or 'part of'. As a result, the data regarding this are an insufficiently robust to enable interpretation with any reasonable measure of confidence.

<sup>6</sup> As in all cases where there is an association between two variables in the survey data, this does not mean there is a causal link between them. So recognition of the finding that Christian headteachers



are less likely to indicate certain matters arising is not to assert that their Christian belief is responsible for this. (Some headteachers replying to this survey, for example, may not have been closely involved in the policy formulation which might have been delegated to a group or particular teacher.) That is a matter for interpretation, taking into account more than the survey data alone.

<sup>7</sup> Headteachers were asked if their school had a policy (Section 7.4.1). Out of the 183 who said the school did, 156 (85%) indicated that the policy was in written form (21 replied ‘no’ and seven did not respond). Table D29 shows the main characteristics of schools and headteachers from where the policy documentation was sent.

<sup>8</sup> The following abbreviations are used in this chapter:

<u>Gender</u>	M = male	F = female		
<u>Belief</u>	Ch = Christian	Ag = Agnostic	Ath = Atheist	J = Jewish
	O = Other			
<u>LEA</u>	BC = Bellwood City	MS = Meadowshire	SC = Sandalwood County	
<u>Sector</u>	P = Primary	Mdl = Middle	S = Secondary	
<u>Type</u>	C = county	GM = grant-maintained	VA =voluntary aided	
	VC =voluntary controlled	SA = special agreement		
<u>Character</u>	ND =non-denominational	CofE = Church of England		
	RC = Roman Catholic	J = Jewish		

<sup>9</sup> The themes are:

- Transcendence;
- God;
- A dynamic, transformative power or energy;
- A heightened state of awareness or consciousness;
- Meaning and purpose in life;
- Relationships.

Although no references were found in the documentation to spirituality as a dynamic, transformative power or energy or a heightened state of awareness or consciousness, within religious frameworks God can be seen as the source of ultimate power and transformation and coming into the presence of

God involves a state of heightened awareness. Ten headteachers supplied CW policies and some of these referred to collective worship as a way of bringing children into the awareness of God.

<sup>10</sup> The policy documentation made clear that most of the children in the school are of Christian backgrounds and therefore the school was aiming to develop broadly Christian values as its approach to spiritual development.

<sup>11</sup> Watson (2001) in her analysis of Ofsted inspection reports draws attention to the fact that, whilst inspectors would often cite lack of policy documentation on spiritual development as evidence of inadequate provision, having a written policy did not equate with success – i.e. being given a higher rating than ‘satisfactory’ for spiritual development.



CHAPTER 8

SURVEY FINDINGS 2:  
SPIRITUALITY, LEADERSHIP  
AND SPIRITUAL EXPERIENCES

8.1 Views on Spirituality

This section reports the findings on questions associated with research aim RA2 (to find out how far headteachers’ views are consistent with ideas and propositions in the naturalistic theoretical perspective).

8.1.1 The Spiritual as Intrinsic

Most headteachers (60%) agreed that all human beings have an intrinsic spiritual dimension (Table 8.1; see Table E1 and Figure E1 in Appendix E, Parts 1 and 2 respectively, for cross tabulations). A small minority (12%) disagreed. A significant group, a quarter, indicated that they were uncertain.

	Strongly agree	Agree	Uncertain	Disagree	Strongly disagree	no response
All human beings have an intrinsic spiritual dimension	15.6% (38)	44.7% (109)	25.0% (61)	9.4% (23)	2.5% (6)	2.9% (7)

*The base for all the figures is 244*

**Table 8.1: The Spiritual as Intrinsic**

Over three-quarters of headteachers of VA schools indicated agreement (77%) and were less likely to be uncertain (16%) ( $p < .05$ ). By contrast VC schools' headteachers were much less likely to express agreement (50%) and were more uncertain (39%). The respective figures for county school headteachers were 59% and 27%.

Christian headteachers were more likely to agree (68%) than were agnostics (49%) and atheists (36%) ( $p < .01$ ). A substantial number of Christian headteachers indicated uncertainty (24%), as did agnostics (29%). Atheists were least uncertain (9%).

The degree of personal importance attached to spirituality was positively associated with the view that all human beings have an intrinsic spiritual dimension ( $p < .01$ ). For example, of those headteachers who indicated that spirituality is very important to them, 83% agreed with the statement whilst the respective figure for those to whom spirituality is not important was 23%. The largest proportions expressing uncertainty were amongst headteachers for whom spirituality was of some or of little importance: 39% and 48% respectively.

### **8.1.2 Defining Spirituality**

Responses to nine statements concerning what spirituality might be said to be about are presented in Table 8.2 (see Table E2, Appendix E, Part 1, and Figures E2 to E10 in Appendix E, Part 2, for cross tabulations). A large



majority (almost 8 out of 10) agreed that spirituality is important for giving meaning and purpose to life. High proportions also agreed that spirituality is about much more than how we treat each other (72%) and that spirituality is concerned with a human capacity to sense some power, whether called God or not which is entirely or partly beyond our individual selves (70%).

	Strongly agree	Agree	Uncertain	Disagree	Strongly disagree	no response
Spirituality is important for giving meaning and purpose to life	20.5% (50)	57.4% (140)	10.7% (28)	5.3% (13)	2.9% (7)	3.3% (8)
Spirituality is about much more than how we treat each other	12.3% (30)	59.4% (145)	17.2% (42)	3.3% (8)	2.0% (5)	5.7% (14)
Spirituality is concerned with a human capacity to sense some power, whether called God or not which is entirely or partly beyond our individual selves	11.1% (27)	59.4% (145)	13.5% (33)	8.6% (21)	2.9% (7)	4.5% (11)
Spirituality is a source of personal transformation and energy	9.0% (22)	45.1% (110)	28.7% (70)	8.6% (21)	4.1% (10)	4.5% (11)
Spirituality is about the transcendent, however defined	7.4% (18)	45.1% (110)	34.0% (83)	5.7% (14)	2.0% (5)	5.7% (14)
Spirituality is about much more than heightened awareness of reality	9.0% (22)	41.0% (100)	36.9% (90)	6.6% (16)	1.2% (3)	5.3% (13)
Spirituality is about how we treat each other	6.6% (16)	41.8% (102)	19.7% (48)	23.8% (58)	4.5% (11)	3.7% (9)
Spirituality is about heightened awareness of reality	4.1% (10)	34.8% (86)	31.1% (76)	21.7% (53)	2.5% (6)	5.7% (14)
Spirituality is only meaningful if it involves some notion of God	3.3% (8)	20.9% (51)	19.7% (48)	45.9% (112)	6.1% (15)	4.1% (10)

The base for all the figures is 244

Table 8.2: Statements about Spirituality

Smaller majorities expressed agreement with the statements that spirituality is a source of personal transformation and energy (54%) and that it is about the transcendent however defined (52%). The proportion of headteachers indicating that they were uncertain about these statements was relatively high (29% and 34% respectively). (Attention is drawn below to the other statements attracting similarly high levels of uncertainty.)



Slightly under half (48%) agreed that spirituality is about how we treat each other, with 28% expressing disagreement. This level of agreement may be depressed because some headteachers in order to emphasise that they agree that spirituality is about *more than* how we treat each other may have expressed disagreement with the statement that it is about how we treat each other. (Fifty-three headteachers disagreed that spirituality is about how we treat each other but agreed that it is about much more than how we treat each other.) Headteachers tended to be more concerned to emphasise that, as noted, spirituality is about much more than this.

Less agreement was found for the statement that spirituality is about heightened awareness of reality (39%). A higher proportion (50%) agreed that it was about much more than a heightened awareness of reality. For both these statements, a significant proportion (more than 30%) expressed uncertainty. Agreement with the statement 'spirituality is about heightened awareness' may be depressed, as with how we treat each other, because some headteachers in order to emphasise that they agree that spirituality is about *more than* heightened awareness may have expressed disagreement with the statement that it is about heightened awareness. (Forty-three headteachers disagreed that spirituality is about heightened awareness but agreed that it is about much more than heightened awareness.)

The only statement with which a majority indicated disagreement was that spirituality is only meaningful if it involves some notion of God: 52% disagreed, 24% were in agreement and 20% indicated uncertainty.



### 8.1.2.1 Statements Supported by Large Majority

*'Spirituality is important for giving meaning and purpose to life'*

The strongest support for the statement that spirituality is important for giving meaning and purpose to life came from headteachers of RC schools (95%), whilst headteachers of CofE schools were more likely to be uncertain (16%) and headteachers of ND schools showed the largest disagreement (12%) ( $p < .05$ ).

Christian headteachers (88%) were most likely to agree that spirituality is important for giving meaning and purpose to life, as were a majority of agnostics (66%) ( $p < .01$ ). Most atheists (64%) disagreed. Degree of personal importance attached to spirituality was positively associated with indicating agreement ( $p < .01$ ). For example, of those headteachers who indicated that spirituality is very important to them, 95% agreed with the statement, whilst the respective figure for those for whom spirituality is not important was 23%. The largest proportions expressing uncertainty were amongst headteachers for whom spirituality is of some or of little importance: 16% and 35% respectively.

*'Spirituality is about much more than how we treat each other'*

Large majorities of Christian (80%) and agnostic (73%) headteachers agreed that spirituality is about much more than how we treat each other ( $p < .01$ ).

The degree of personal importance attached to spirituality was positively

associated with indicating agreement: from 87% of headteachers who indicated that spirituality is very important to them, to 50% of those to whom spirituality is not important ( $p<.01$ ). Least uncertainty (10%) was indicated by headteachers for whom spirituality is very important.

*'Spirituality is concerned with a human capacity to sense some power, whether called God or not which is entirely or partly beyond our individual selves'*

All categories of school - by type and by character - agreed with the statement by substantial majorities. However, headteachers of RC schools (92%) were more likely to agree, whilst headteachers of ND schools were more likely to express uncertainty (19%) ( $p<.05$ ). The proportions of disagreement in ND and CofE schools were similar (14% and 13% respectively).

Christian headteachers (79%) were most likely to agree; most agnostic headteachers (61%) also agreed, though over a quarter (27%) were uncertain ( $p<.01$ ).

Whilst the degree of personal importance attached to spirituality tends to be associated with indicating agreement, the association is not uniform ( $p<.01$ ). Least agreement, and most uncertainty, was apparent amongst headteachers for whom spirituality is of little importance.



#### 8.1.2.2 Statements Supported by Smaller Majorities

(other than statement that spirituality is about much more than heightened awareness of reality - see 'Statements about Heightened Awareness of Reality' below)

*'Spirituality is a source of personal transformation and energy'*

Female headteachers were more likely to agree: 65%, compared with 48% of male headteachers ( $p < .05$ ). The latter were more likely to indicate uncertainty (37%), whilst 22% of female headteachers were uncertain.

Most Christian (58%) and agnostic (62%) headteachers agreed that spirituality is a source of personal transformation and energy, though amongst each of these groups a substantial proportion (29%) indicated uncertainty ( $p < .01$ ). Most atheists disagreed (60%). The degree of personal importance attached to spirituality was positively associated with indicating agreement: from 70% of headteachers for whom spirituality is very important, to 17% of those for whom spirituality is not important ( $p < .01$ ). The most frequent response was 'uncertain' amongst headteachers for whom spirituality is of little importance or not important (48% and 42% respectively), although substantial proportions indicating uncertainty were also found amongst those for whom spirituality is very important or of some importance.

#### 8.1.2.4 Statements about Heightened Awareness of Reality

*'Spirituality is about heightened awareness of reality'*

None of the breakdowns by the standard variables was statistically significant.

*'Spirituality is about much more than heightened awareness of reality'*

Atheists were less inclined to agree (27%) ( $p < .01$ ). Most Christians indicated agreement (57%), though the proportion indicating uncertainty (38%) was also high, as it was amongst agnostics (44% indicating uncertainty).

The group most strongly expressing agreement with spirituality being about much more than heightened awareness of reality was that for whom spirituality is very important ( $p < .01$ ). The proportion in this group in agreement (72%) is considerably larger than any of the other categories. In the latter the proportions agreeing are well below half. The majority of headteachers for whom spirituality is of some importance or of little importance were uncertain (56% and 65% respectively).



*'Spirituality is about the transcendent, however defined'*

Most Christian (58%) and agnostic (56%) headteachers expressed agreement ( $p < .01$ ). Whilst the degree of personal importance attached to spirituality tends to be associated with indicating agreement, the association is not uniform ( $p < .01$ ). Least agreement (19%), and most uncertainty (71%), was apparent amongst headteachers for whom spirituality is of little importance.

#### *8.1.2.3 Statement Supported by Slightly Under Half*

*'Spirituality is about how we treat each other'*

Headteachers of VA schools (64%) were most likely to agree ( $p < .05$ ). In terms of disagreement, most came from County schools (35%). Particularly noteworthy is that the highest degree of uncertainty was indicated by VC (33%) headteachers.

Most Christian headteachers (57%) expressed agreement ( $p < .01$ ). The majority of atheists disagreed (73%). Agnostics were more likely to be uncertain (31%) than the other two groups. The degree of personal importance attached to spirituality tends to be associated with indicating agreement: just over half of headteachers for whom spirituality is very important (53%) or of some importance (55%) agreed ( $p < .05$ ).

humanity which entails the ability to experience a transcendent power. (At the other end of the scale, only nine headteachers disagreed with both propositions.)

The headteachers most likely to agree with both the statements are RC school headteachers (78%) and those for whom spirituality is very important (73%), closely followed by VC school headteachers (71%). This compares with, for example, Christian headteachers (59%) and female headteachers (57%), the latter being more likely to agree than their male counterparts (46%). Least likely to agree are those for whom spirituality is of some, little or no importance (31% of them as a group), agnostics (30%) and atheists (18%).

Agreement with the core propositions is clearly associated with religious belief. However, association between their endorsement and perceived importance of spirituality is also apparent and is re-inforced by analysis comparing Christian with non-religious headteachers (the latter being mainly agnostics but also including atheists and others) (Table 8.3). This shows that Christians for whom spirituality is very important are almost twice as likely to agree with the two core statements. However, what is especially striking is that amongst the non-religious group the difference is even more marked: those attaching a great deal of importance to spirituality are more than twice as likely to endorse both statements (54% as compared with 22%).



#### 8.1.2.5 Statement with Least Support

*'Spirituality is only meaningful if it involves some notion of God'*

Headteachers of RC schools are the group most likely to be in agreement, the proportion is less than half (42%) ( $p < .01$ ). They are also the group that is most likely to indicate uncertainty (28%) and a substantial number (31%) expressed disagreement.

Male headteachers were much more likely than female to agree: 36% of males indicated agreement compared with 14% of female headteachers ( $p < .01$ ).

Agnostics were the belief group most strongly in disagreement with this statement: 80% disagreed ( $p < .01$ ). Christian headteachers were more favourable but even so fewer agreed (30%) than disagreed (48%).

#### 8.1.3 Core Propositions of the Naturalistic Theoretical Perspective

The two propositions which lie at the heart of the naturalistic theoretical perspective are that *all human beings have an intrinsic spiritual dimension* and that *spirituality is concerned with a human capacity to sense some power, whether called God or not, which is entirely or partly beyond our individual selves*. A little over half of headteachers (119 in all) agreed with both these propositions (Figure E11 in Appendix E, Part 2). These headteachers are the group closest to perceiving spirituality as a universal, natural dimension of

	Spirituality:	
	very important	of some, little or no importance
Christian	74.8% 77 out of 103	36.5% 27 out of 74
Non-religious group (agnostic, atheist or other)	54.5% 6 out of 11	22.0% 9 out of 41

**Table 8.3: Headteachers indicating agreement with both core statements, by belief and importance of spirituality**

**8.1.4 Agreement for Educational Purposes**

Headteachers were presented with four statements which sought to explore the degree of agreement or otherwise there is for educational purposes on transcendent power and on a common and generic core of human spirituality which can be taken as shared knowledge (Table 8.4; see Table E3, Appendix E, Part 1, and Figures E12 to E15 in Appendix E, Part 2, for cross tabulations).



	Strongly agree	Agree	Uncertain	Disagree	Strongly disagree	no response
Spiritual development in schools has to be faith based in order to be meaningful	5.3% (13)	17.2% (42)	19.3% (47)	46.7% (114)	11.5% (28)	0 (0)
Spiritual development in schools can be defined in such a way as to be acceptable to both those with religious and secular beliefs	7.8% (19)	64.8% (158)	19.7% (48)	4.5% (11)	2.5% (6)	0.8% (2)
Spiritual development in schools can take into account the idea of a transcendent power which may be conceived in religious or secular terms	3.3% (8)	49.6% (121)	33.6% (82)	8.2% (20)	3.3% (8)	2.0% (5)
Despite varying religious and secular beliefs in society, it is possible to reach agreement in the state education system on what spiritual development consists of for the purposes of schooling	2.9% (7)	53.7% (131)	27.9% (68)	11.1% (27)	2.0% (5)	2.5% (6)

The base for all the figures is 244

Table 8.4: Agreement for Educational Purposes

Faith Based

A majority (58%) disagreed that spiritual development in schools has to be faith based, though it is notable that almost a quarter (23%) indicated that they thought it did have to be faith based.

Strongest disagreement was apparent amongst County school headteachers (73%,  $p<.01$ ) and ND school headteachers (73%,  $p<.01$ ). VA and RC school headteachers were more likely to agree: 46% and 54% respectively. Most uncertainty came from VC school headteachers (32%).

Female headteachers were more likely to disagree: 71% did so, including 17% who strongly disagreed ( $p<.01$ ). By comparison, 46% of their male counterparts disagreed, including 6% who strongly disagreed. Ten per cent

of male headteachers expressed strong agreement. No female headteachers strongly agreed.

In terms of belief, strongest disagreement was expressed by agnostics (78%) and least by Christians (52%) ( $p < .01$ ). There was not a uniform association with expressed importance of spirituality ( $p < .01$ ). Those for whom spirituality is very important (34%) and for whom it is not important (21%) were more likely to agree. At the same time, large proportions of each group (50% and 57% respectively) expressed disagreement.

### *Can be Defined*

Almost three-quarters (72%) agreed that spiritual development in schools can be defined in such a way as to be acceptable to both those with religious and secular beliefs. One in five was uncertain. Strongest agreement was apparent amongst County (82%) and VC schools (76%) ( $p < .01$ ), and ND (82%) and CofE (74%) school headteachers ( $p < .01$ ). Less than half (46%) of RC school headteachers indicated agreement, with a high proportion (also 46%) indicating uncertainty about this statement.

Female headteachers were more likely to agree: 82%, compared with 64% of male headteachers ( $p < .01$ ). Male headteachers also showed a higher degree of uncertainty: 26%.



In terms of belief, the most agreement came from agnostics (83%), least from atheists (42%) ( $p < .01$ ). Again there was no uniform pattern in relation to expressed importance of spirituality, though higher degrees of agreement were found amongst those for whom spirituality is of some importance (83%) and very important (70%) ( $p < .05$ ).

#### *Can Take Account of Transcendent Power*

Whilst most headteachers (53%) agreed that spiritual development in schools can take into account the idea of a transcendent power which may be conceived in religious or secular terms, a third indicated that they were uncertain about this.

Degree of agreement was positively associated with expressed importance of spirituality ( $p < .01$ ). Amongst those for whom spirituality is very important 65% expressed agreement, falling to 31% amongst those for whom it is not important.

#### *Possible to Reach Agreement*

The majority of headteachers (57%) agreed that, despite varying religious and secular beliefs in society, it is possible to reach agreement in the state education system on what spiritual development consists of for the purposes of schooling. At the same time, a substantial proportion (28%) were uncertain.

Strongest agreement was found in Bellwood City (65%), and most uncertainty came from Meadowshire (48%) ( $p<.05$ ). Six out of ten agnostics expressed agreement, whilst most disagreement came from atheists (45%) ( $p<.05$ ).

8.1.5 Spiritual Resources as Prime

Headteachers were presented with three statements which sought to explore their views on the importance of spiritual development in education (Table 8.5; see Table E4, Appendix E, Part1, and Figures E16 to E18 in Appendix E, Part 2, for cross tabulations).

	Strongly agree	Agree	Uncertain	Disagree	Strongly disagree	no response
Spiritual development is important in school education but it should not be the most important priority for schools	4.5% (11)	58.6% (143)	13.9% (34)	17.6% (43)	3.3% (8)	2.0% (5)
Spiritual development is at the heart of what good school education is about	9.8% (24)	41.0% (100)	26.6% (65)	18.9% (46)	2.5% (6)	1.2% (3)
Spiritual development should not be a matter for schools to be concerned with	3.3% (8)	10.2% (25)	9.8% (24)	54.5% (133)	20.9% (51)	1.2% (3)

The base for all the figures is 244

Table 8.5: Spiritual Resources as Prime

Important But Should Not be Most Important

Of the three statements, ‘spiritual development is important in school education but it should not be the most important priority for schools’ attracted greatest agreement: 63% agreed that spiritual development is important in school education but it should not be the most important priority for schools.



Most agreement came from headteachers of County (69%) and VC (72%) schools ( $p<.01$ ), and ND (69%) and CofE (69%) schools ( $p<.01$ ). Most RC school headteachers disagreed (51%).

There was no uniform pattern in relation to expressed importance of spirituality, though least agreement came from those for whom spirituality is very important (52%) ( $p<.01$ ).

#### *At the Heart of Good Education*

Just over half (51%) agreed that spiritual development is at the heart of what good school education is about. However, a substantial proportion (27%) were uncertain about this statement.

Strongest agreement was found amongst headteachers of VA (72%) schools ( $p<.01$ ) and RC (85%) schools ( $p<.01$ ). Headteachers of County (28%), VC (33%), ND (30%) and CofE (29%) showed the most uncertainty.

Christians were most likely to agree (61%) ( $p<.01$ ). Agnostics were most likely to be uncertain (43%), whilst the majority of atheists (58%) disagreed.

Degree of agreement was positively associated with expressed importance of spirituality ( $p<.01$ ). Amongst those for whom spirituality is very important 73% expressed agreement, falling to 14% amongst those for whom it is not important.

### *Matter for Schools*

A large majority of headteachers were of the view that spiritual development is a matter for schools: 75% disagreed with the statement that it was not a matter for schools, whilst 13% agreed.

The majority of atheists (67%) were in agreement, whilst the majority of Christians (83%) were in disagreement ( $p < .01$ ). Agnostics registered most uncertainty (20%).

Degree of disagreement was positively associated with expressed importance of spirituality ( $p < .01$ ). Amongst those for whom spirituality is very important 89% expressed disagreement, falling to 7% amongst those for whom it is not important.

#### **8.1.6 A Discernible Spiritual Dimension**

Headteachers were presented with three statements which sought to explore their views on the spiritual as a discernible dimension (Table 8.6; see Table E5, Appendix E, Part 1, and Figures E19 to E21, Appendix E, Part 2, for cross tabulations).



	Strongly agree	Agree	Uncertain	Disagree	Strongly disagree	no response
Spirituality is a meaningless term	0.8% (2)	4.1% (10)	9.4% (23)	57.0% (139)	26.2% (64)	2.5% (6)
Spiritual development can be distinguished from moral development	7.8% (19)	64.3% (157)	17.6% (43)	6.6% (16)	1.6% (4)	2.0% (5)
There are such things as spiritual virtues, as distinct from moral virtues	11.1% (27)	49.6% (121)	27.0% (66)	6.6% (16)	2.5% (6)	3.3% (8)

*The base for all the figures is 244*

**Table 8.6 The Spiritual as a Discernible Dimension**

*Meaningless Term*

Five per cent of headteachers (12) expressed agreement with the statement that spirituality is a meaningless term, the vast majority disagreeing (83%), including 26% who strongly disagreed. Varying numbers of the 12 headteachers who considered spirituality meaningless went on to respond (agreeing, disagreeing, or expressing uncertainty) to subsequent statements about spirituality, even though they had indicated that they considered spirituality to be meaningless. For example, seven agreed with the statement that spirituality is about much more than how we treat each other, and four that it is concerned with a human capacity to sense some power. This suggests that agreeing to the view that spirituality is meaningless is not an absolute category. Rather, it denotes a measure of scepticism which leaves open the possibility of perceiving degrees of relevance in other statements. Similarly, of those headteachers who replied they were uncertain (23 in number), by no means all expressed uncertainty about the subsequent statements. For example, 11 agreed that spirituality is about much more than how we treat each other, 9 that it is concerned with a human capacity to

sense some power and 9 that it is important for giving meaning and purpose to life.

Strong disagreement that spirituality is a meaningless term was evident amongst Christian headteachers (90%) ( $p < .01$ ) and those for whom spirituality is very important (99%) ( $p < .01$ ). The greatest degree of agreement was indicated by atheists (25%) and those for whom spirituality is not important (36%).

#### *Can be Distinguished from Moral Development*

A large majority (72%) agreed that spiritual development can be distinguished from moral development. None of the breakdowns by the standard variables was statistically significant.

#### *Are Spiritual Virtues*

The majority of headteachers (61%) agreed that there are such things as spiritual virtues, as distinct from moral virtues. At the same time, a substantial proportion (27%) were uncertain.

Male headteachers were more likely to agree that there are spiritual virtues: 70%, compared with 55% of their female counterparts ( $p < .05$ ). Female headteachers were more likely to register uncertainty: 35%, compared with 21% of male headteachers. Strongest agreement was expressed by Christians



(69%) ( $p < .01$ ). A large proportion of agnostics were uncertain (46%) and most disagreement came from atheists (27%). Degree of agreement was positively associated with expressed importance of spirituality ( $p < .01$ ). Amongst those for whom spirituality is very important 72% expressed agreement, falling to 23% amongst those for whom it is not important.

### **8.1.7 Importance of Spirituality**

The question on the degree of personal importance placed on spirituality by headteachers is a particularly interesting question for my research and not one that, as far as I am aware, has been asked in other studies (except Hay 1987: 133-134). I would like therefore to reflect briefly on the associations between replies to this question and views on spirituality, as reported in this section.

In all, 119 headteachers (49%) indicated that spirituality was very important personally. Associations between expressed importance of spirituality and other replies to the survey have been highlighted in the above discussion. Where there is such an association, in most cases the responses of those for whom spirituality is very important stand out from those who attach less importance personally to spirituality. The questions where there is an association and responses of those for whom spirituality is very important stand out, are indicated below.

Headteachers for whom spirituality is very important were much more likely to ( $p<.01$ ):

disagree that spirituality is meaningless (99%)

agree with the following,

- spirituality is important for giving meaning and purpose to life (95%)

- spirituality is about much more than how we treat each other (87%)

- spirituality is concerned with a human capacity to sense some power, whether called God or not which is entirely or partly beyond our individual selves (86%)

- all human beings have an intrinsic spiritual dimension (83%)

- spirituality is about the transcendent, however defined (72%)

- spirituality is about much more than heightened awareness of reality (72%)

- spirituality is a source of personal transformation and energy (70%)

- spiritual development is at the heart of what good school education is about (73%)

(89% disagreed that spirituality is not a matter for schools)

- spiritual development in schools can take into account the idea of a transcendent power



which may be conceived in  
religious or secular terms (65%)

**8.1.8 Responses in Line with Ideas and Propositions in the Naturalistic Theoretical Perspective**

Which headteachers hold views most consistent with ideas and propositions in line with the naturalistic theoretical perspective? Responses in line with these are listed in Table 8.7, showing variations with selected variables.

Views *out of alignment* with propositions from the naturalistic theoretical perspective are generally most evident amongst atheist headteachers and those for whom spirituality is not important personally, and to a lesser extent agnostic headteachers.

On some issues, views *out of alignment* with propositions from the naturalistic theoretical perspective are also associated with other variables:

- RC and VA school headteachers, as well as to a lesser degree headteachers who are male, Christian or for whom spirituality is very important, are more likely to consider that spirituality must be faith based.
- Most ND and CofE school headteachers consider spiritual development important but not the most important priority, whilst they are less likely to view spirituality as being at the heart of good schooling.



	All	Spirituality very important	RC school heads	Christians	Agnostics	Spirituality not important	Atheists
Agree that all human beings have an intrinsic spiritual dimension	60	83*	81	68*	49*	23*	36*
Agree that spirituality is concerned with a human capacity to sense some power, whether called God or not, which is entirely or partly beyond our individual selves	70	86*	92*	79*	61*	54*	36*
<i>Agree with both (above) core propositions</i>	51	73*	78*	59*	30*	31**	18*
Agree that spirituality is important for giving meaning and purpose to life	78	95*	95*	88*	66*	23*	27*
Agree that spirituality is a source of personal transformation and energy	54	70*	64	58*	62*	17*	20*
Agree that spirituality is about much more than how we treat each other.	72	87*	86	80*	73*	50*	50*
Agree that spirituality is about the transcendent, however defined	52	72*	72	58*	56*	33*	30*
Agree that spirituality is about much more than heightened awareness	50	72*	68	57*	44*	31*	27*
Disagree spirituality is only meaningful if it involves some notion of God	52	48	31*	48*	80*	50	60*
Disagree that spiritual development in schools has to be faith based in order to be meaningful	58	50*	28*	52*	78*	57*	75*
Agree that spiritual development in schools can be defined in such a way as to be acceptable to both those with religious and secular beliefs	72	70*	46*	73*	83*	57*	42*
Agree that spiritual development in schools can take into account the idea of a transcendent power which may be conceived in religious or secular terms	53	65*	47	56	50	31*	27
Agree despite varying religious/secular beliefs in society, is possible to reach agreement in state education on what spiritual development consists of	57	63	58	60*	60*	31	36*
Disagree that spiritual development is important in school education but it should not be the most important priority for schools	21	37*	51*	24	12	15*	10
Agree that spiritual development is at the heart of what good school education is about	51	73*	85*	61*	17*	14*	25*
Disagree that spiritual development should not be a matter for schools to be concerned with	75	89*	92	83*	63*	7*	33*
Disagree that spirituality is a meaningless term	83	99*	95	90*	79*	43*	50*
Agree that spiritual development can be distinguished from moral development	72	78	68	75	80	69	64
Agree that there are such things as spiritual virtues, as distinct from moral virtues	61	72*	64	69*	37*	23*	54*

\* statistically significant      \*\* This is out of headteachers indicating that spirituality is of some, little or no importance.  
*The deeper the yellow shading, the higher the proportion of headteachers responding in a way consistent with ideas/propositions from naturalistic theoretical perspective*  
**Table 8.7: Percentage sharing views in line with ideas/propositions from naturalistic theoretical perspective – selected variables compared**



The groups which are *closest in alignment with the two core propositions* (section 7.4.3) of the naturalistic theoretical perspective are RC school headteachers and those for whom spirituality is very important personally.

The latter is the group *most likely to answer most of the statements on spirituality in ways consistent with the naturalistic theoretical perspective*.

Headteachers for whom spirituality is very important are most likely to (Table 8.7) (the associations listed below are all statistically significant):

- agree that human beings have an intrinsic spiritual dimension
- agree that it is a source of personal transformation and energy
- agree that it is about more than how we treat each other
- agree that it is about much more than heightened awareness
- Agree that spiritual development in schools can take into account the idea of a transcendent power which may be conceived in religious or secular terms
- disagree that it is meaningless
- agree that there are spiritual as distinct from moral virtues

Where headteachers for whom spirituality is very important tend to be *less in alignment* is in relation to spirituality having to be based on some notion of God and spiritual development having to be faith based. Even so, about half disagreed with these propositions.

RC school headteachers also are in most cases *closely aligned* with propositions reflecting the naturalistic theoretical perspective, being above the survey average in 14 of the statements in Table 8.7. They are, notably, strongly in alignment in relation to spirituality being about transcendent power and about its being at the heart of good education. They are, however,

much less likely to disagree (only a minority did so) that spirituality has to be based on some notion of God and that spiritual development has to be faith based.

### **8.1.9 Discussion of Findings on Views on Spirituality**

Key findings are highlighted below:

#### *The Spiritual as Intrinsic*

Most headteachers believe that human beings have an intrinsic spiritual dimension, though a significant proportion (a quarter) are uncertain.

Agreement included a half of agnostics and just under a third of atheists, and the majority of ND school headteachers.

#### *Defining Spirituality*

A large majority of headteachers consider that spirituality is:

- about much more than how we treat each other;
- important for giving meaning and purpose to life;
- about the capacity to sense a transcendent power

Only just under a quarter believe that spirituality is only meaningful if it involves some notion of God.

The statement about sensing transcendent power concerns an idea (transcendent power) central to the naturalistic theoretical perspective.

Whilst agreement is associated with a degree of religious contextualisation - in the headteachers' school (RC school headteachers) or beliefs (Christian headteachers) - it is by no means exclusively so.



Agreement includes most agnostics and just over a third of atheists, as well as a large majority of ND school headteachers.

### *Core Propositions*

A little over half of headteachers agreed with both propositions, RC school headteachers being most likely to.

### *Agreement for Educational Purposes*

Most headteachers consider that spiritual development in schools could be defined and approached in such a way that it would be acceptable from both religious and secular perspectives. Of the four statements which explored this issue, strongest agreement was expressed for the view that spiritual development could be defined in schools so as to be acceptable to both those with religious and secular beliefs. At the same time, there is a substantial proportion who are uncertain (around a quarter or more).

Headteachers of RC schools are markedly more uncertain about whether a consensual definition was possible and most consider that spiritual development has to be faith based to be meaningful.

### *Spiritual Resources as Prime*

A large majority of headteachers believe spirituality is a matter for schools to be concerned with. This includes most agnostics and a third of atheists, and a large majority of ND school headteachers.

Headteachers are more likely to consider that spiritual development is important but not the most important priority for schools, rather than seeing it as being at the heart of what good school education is about.

Even so, a half do see it as being at the heart of good schooling, support

being highest amongst RC school headteachers. Substantial uncertainty concerning this was expressed by agnostics.

#### *A Discernible Spiritual Dimension*

The vast majority of headteachers believe that spirituality is a meaningful term; most also consider that spiritual development is distinguishable from moral development and that there are spiritual virtues as distinct from moral virtues, though the level of uncertainty is greater in relation to virtues (principally amongst female headteachers).

There are significant differences according to gender. Women headteachers are<sup>1</sup>:

- more likely to agree that spirituality is a source of personal transformation and energy;
- more likely to agree with both core propositions;
- less likely to agree that spirituality is only meaningful if it involves some notion of God;
- less likely to consider spirituality must be faith based;
- more likely to agree that spiritual development in schools can be defined in such a way as to be acceptable to both those with religious and secular beliefs;
- less likely to agree that there are spiritual virtues as distinct from moral virtues.

These findings suggest that women headteachers tend to be more open to the idea of agreement on an inclusive, shared contextualisation that is not bound



within a religious or secular framework and more receptive to the practical (transformative) capacity of spirituality. This will be discussed further in Chapter 10.

Headteachers generally closest in their views to ideas and propositions from the naturalistic theoretical perspective are those for whom spirituality is very important and RC school headteachers. However, on spirituality having to be based on some notion of God and spiritual development having to be faith based, the views of these headteachers, especially RC school headteachers, are less consistent with these ideas and propositions. Atheist headteachers and those for whom spirituality is not important are generally less likely to hold views consistent with ideas and propositions in line with the naturalistic theoretical perspective.

It is clear from the findings that views on spirituality often vary with degrees of religious contextualisation - in the headteachers' school (RC school headteachers for example) or beliefs (Christian headteachers). There are also significant associations between expressed importance of spirituality and views on spirituality (Section 8.1.7). I want to suggest that importance of spirituality – referred to from here as *spiritual importance* - is a significant characteristic in its own right which is broader than and distinguishable from religious belief.

The discussion which backs up this suggestion distinguishes between the following: Group 1 headteachers, comprising those for whom spirituality

is very important personally, and Group 2 who view spirituality as of moderate or no importance (indicating in the survey that it is of some, little or no importance).

Headteachers who are religious believers and those who are in Group 1 overlap, but the two categories do not comprise exactly the same headteachers. Nine out of ten in Group 1 are Christian, but by no means all Christians are in Group 1. The proportion is just over a half (Tables D8 and D9, Appendix D, Part 1). Being a Christian does not automatically mean that spirituality is considered to be highly important<sup>2</sup>. The vast majority of headteachers of RC schools are also in Group 1, though the tendency is less marked with headteachers of CofE schools (Table D6, Appendix D, Part 1).

It is not religious (Christian) belief that is most strongly associated with agreement with both core propositions. It is the *combination* of religious belief and spirituality being very important that is strongly associated (Table 8.3). Christian headteachers who also consider that spirituality is very important were much more likely to agree with both core propositions. The association between the view that spirituality is very important and agreeing with both core propositions is even more marked amongst the non-religious group. Amongst this non-religious group, just over one in five of Group 2 headteachers are in agreement, whilst this rises to over half of Group 1. Spiritual importance is a good indicator,



amongst both religious and non-religious believers, of agreement with the core views in alignment with the naturalistic perspective.

8.2 Leadership and Spirituality

This section reports the findings on questions investigating the relationship as perceived amongst headteachers between spirituality and leadership (RA3).

8.2.1 Transcendent Power

Headteachers were asked to respond to two statements concerning the power articulated by the Hardy question (i.e. transcendent power described as a power, whether called God or not, which appears to be beyond the everyday self). Just over 4 out of 10 headteachers agreed that they have a sense of being inspired in their headship by a power which appears to be beyond the everyday self (Table 8.8). Almost as many agreed that they have a sense of being supported by this power.

	Strongly agree	Agree	Uncertain	Disagree	Strongly disagree	no response
At times I have a sense of being <u>inspired</u> in my headship by a power, whether called God or not, which appears to be beyond the everyday self	7.8% (19)	35.2% (86)	18.0% (44)	22.5% (55)	12.7% (31)	3.7% (9)
At times I have a sense of being <u>supported</u> in my headship by a power, whether called God or not, which appears to be beyond the everyday self	10.7% (26)	31.1% (76)	15.2% (37)	27.0% (66)	12.7% (31)	3.3% (8)

The base for all the figures is 244

Table 8.8: Transcendent Power in Headship

Just over a half of headteachers (131) indicated that they were inspired and/or supported by transcendent power (Figure 8.1). Of these, 76 (58%) agreed that they were inspired and supported, 29 agreed only that they were inspired (22%), and 26 (20%) agreed only that they were supported (Figure 8.2).

Cross tabulations of each of the two statements are presented in Table E6 (Appendix E, Part 1) and Figures E22 and E23 (Appendix E, Part 2).

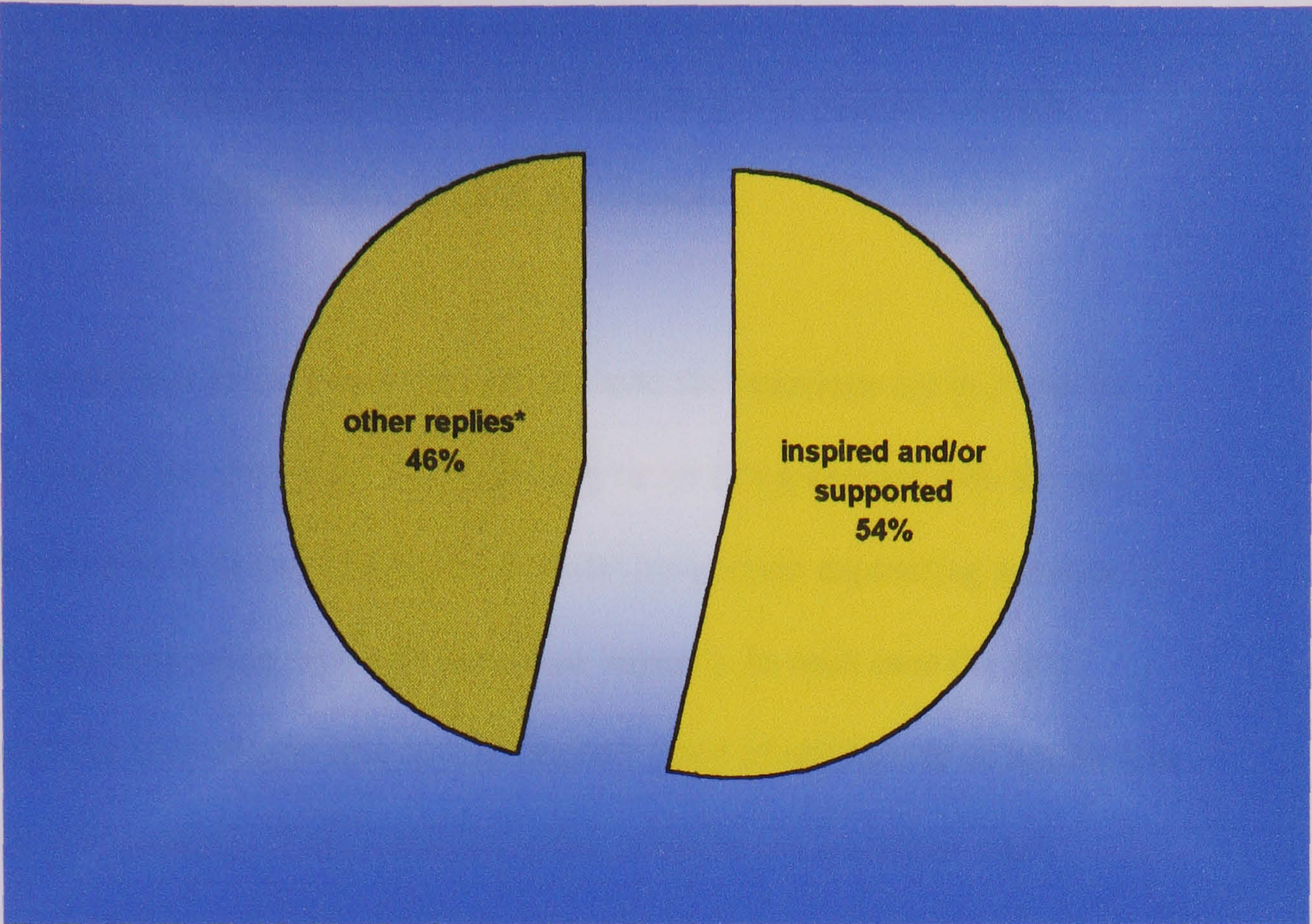
Agreement was positively associated with being a VA or VC school headteacher ( $p < .01$ ) and an RC or CofE school headteacher ( $p < .01$ ). The largest concentration of agreement was amongst RC school headteachers, 78% of whom indicated that they have a sense of being inspired. Even so it is noteworthy that almost a third of ND school headteachers indicated that they have a sense of being inspired or supported.

Over half of Christian headteachers agreed that they have a sense of being inspired (54%) or being supported (52%) ( $p < .01$ ), though 17% of agnostics indicated a sense of being inspired, as did one of the 12 atheists. Agreement was also strongly associated with spirituality being very important ( $p < .01$ ).

### **8.2.2 The Role of Spirituality**

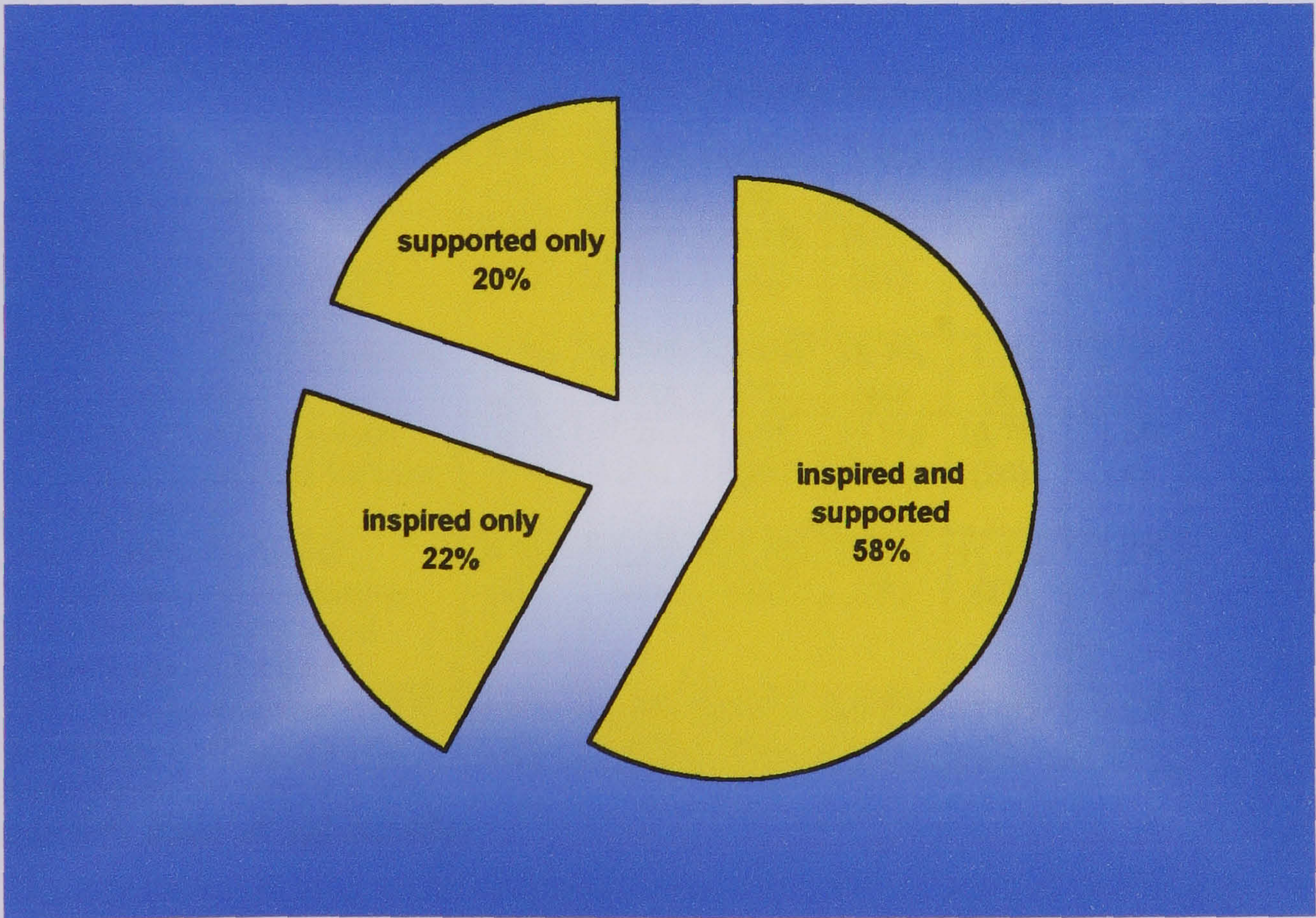
Replies to three pairs of questions are presented in this section. The three pairs consist of contrasting (not necessarily oppositional) statements, one which could be read as leading towards agreement in one direction, the other





*\* headteachers who disagreed, were uncertain or did not respond*  
*The base is 244*

**Figure 8.1: Headteachers Inspired and/or Supported by Transcendent Power**



*The base is 131*  
**Figure 8.2: Pattern of Responses Amongst Headteachers Inspired and/or Supported by Transcendent Power**



leading in a different direction. This was intended to present, overall, headteachers with balanced choices to consider.

The responses of the whole sample to these six questions are in Table 8.9.

The themes are presented in descending order of agreement with the first statement in each pair (based on the total proportion expressing agreement, i.e. those indicating ‘strongly agree’ or ‘agree’). In each case the first statement is a positive one concerning the place of spirituality or intuition in school leadership. (This is not the order in which the questions were presented in the questionnaire, as explained in Chapter 6.) Cross-tabulations are presented in Table E7 (Appendix E, Part 1) and Figures E24 to E29 (Appendix E, Part 2).

	Strongly agree	Agree	Uncertain	Disagree	Strongly disagree	no response
Intuition has a large part to play in school leadership	9.4% (23)	62.7% (153)	15.6% (38)	9.0% (22)	0.4% (1)	2.9% (7)
School leadership is predominantly about a rational approach to decision-making	10.2% (25)	56.1% (137)	13.1% (32)	16.8% (41)	0.8% (2)	2.9% (7)
Spirituality is a natural dimension of school leadership	3.7% (9)	42.2% (103)	29.9% (73)	18.9% (46)	3.3% (8)	2.0% (5)
Spirituality is entirely a private matter and nothing to do with my job as headteacher	7.0% (17)	10.2% (25)	14.8% (36)	55.7% (136)	10.7% (26)	1.6% (4)
A lack of understanding of spirituality seriously hampers a headteacher’s ability to be an effective leader of a school	4.5% (11)	18.0% (44)	33.2% (81)	32.0% (78)	11.1% (27)	1.2% (3)
Being a good headteacher is NOT dependent on spiritual qualities	9.0% (22)	41.0% (100)	26.6% (65)	20.5% (50)	0.8% (2)	2.0% (5)

The base for all the figures is 244

Table 8.9: Role of Spirituality



### *Intuition / Rational Approach*

A large majority (72%) agreed that intuition has a large part to play in school headship. At the same time most headteachers (66%) were in agreement that school leadership is predominantly about a rational approach to decision making. Whilst responses to the statement on intuition vary with degree of personal importance attached to spirituality, the association is not uniform ( $p<.01$ ).

### *Natural Dimension / Private Matter*

Just under half of headteachers (46%) were of the view that spirituality is a natural dimension of school leadership. A large proportion (30%) were uncertain. Less than a quarter (22%) expressed disagreement. A minority (17%) took the view that spirituality is entirely a private matter. Fewer (15%) were uncertain about this question, as compared with the question on spirituality as a natural dimension: two thirds disagreed that spirituality is entirely a private matter and nothing to do with their job as headteacher.

Agreement that spirituality is a natural dimension of school leadership was most evident in Bellwood City (61%) ( $p<.05$ ) and amongst headteachers of VA schools (72%) ( $p<.01$ ) and RC schools (79%) ( $p<.05$ ). Replies amongst county and ND school headteachers were almost equally balanced between agreement, uncertainty and disagreement: for example, 35% of ND school headteachers were of the view that spirituality is a natural dimension of

school leadership, 31% uncertain and 33% disagreed. Agreement was also strongest amongst Christians (54%) ( $p < .01$ ) and those for whom spirituality is very important (69%) ( $p < .01$ ), though agreement was not confined to these groups: for example, 29% of agnostics and 17% of atheists expressed agreement.

Strongest agreement that spirituality is entirely a private matter was evident in Sandalwood County (23%) ( $p < .05$ ) and amongst headteachers of County schools (22%) ( $p < .05$ ). Agnostics (29%) and atheists (67%) were more likely to express agreement ( $p < .01$ ), as were those for whom spirituality is of some importance (18%), of little importance (62%) or not important (79%) ( $p < .05$ ).

#### *Hampers / Not Dependent*

Less than a quarter (23%) believed a lack of understanding of spirituality seriously hampers a headteacher's ability to be an effective leader of a school. A third were uncertain about this statement, whilst 43% disagreed. A half agreed that being a good headteacher is not dependent on spiritual qualities, with a little over a quarter being uncertain and 22% disagreeing.

Agreement that a lack of understanding of spirituality seriously hampers a headteacher's ability was most evident amongst VA (40%) ( $p < .01$ ) and RC (49%) ( $p < .01$ ) schools. Least agreement was found amongst headteachers of VC (9%) and CofE (16%) schools: more than 40% of these headteachers



were uncertain. By comparison, 18% of County, and 19% of ND, school headteachers were of the view that a lack of understanding of spirituality seriously hampers leadership ability. Christian headteachers (26%) ( $p<.01$ ) and those for whom spirituality is very important (34%) ( $p<.01$ ) were more likely to agree with this statement.

Strongest agreement that being a good headteacher is not dependent on spiritual qualities was found amongst County (61%) ( $p<.01$ ) and ND (61%) ( $p<.01$ ) schools. High levels of uncertainty were evident amongst VA and RC school headteachers: 44% and 50% respectively. Agnostics (71%) and atheists (92%) were the most likely to be in agreement ( $p<.01$ ), as were those for whom spirituality is of some importance (58%), of little importance (100%) or not important (93%) ( $p<.01$ ).

### **8.2.3 Professional and Personal Development**

Four out of 10 headteachers believed that time and resources should be allocated for headteachers' spiritual development as part of their CPD. A higher proportion (63%) agreed that in order to help promote the spiritual development of others you first have to attend to your own spiritual development.

	Strongly agree	Agree	Uncertain	Disagree	Strongly disagree	no response
Time and resources should be allocated for headteachers' spiritual development as part of their continuing professional development	5.3% (13)	35.7% (87)	26.2% (64)	25.4% (62)	5.7% (14)	1.6% (4)
To help promote the spiritual development of others you first have to attend to your own spiritual development	8.2% (20)	54.5% (133)	17.6% (43)	15.6% (38)	2.9% (7)	1.2% (3)

*The base for all the figures is 244*

**Table 8.10: Professional and Personal Development**

Cross tabulations of each of the two statements are presented in Table E8 (Appendix E, Part 1) and Figures E30 and E31 (Appendix E, Part 2). The highest levels of agreement concerning the statement on allocation of resources were found amongst headteachers of VA (63%) ( $p<.01$ ) and RC (72%) ( $p<.01$ ) schools. Uncertainty about this statement was greatest amongst County school headteachers (30%), just over a quarter of whom (27%) were in agreement, and amongst VA school headteachers (29% of whom expressed uncertainty). Agreement was strongest amongst Christian headteachers (48%) ( $p<.01$ ) and those for whom spirituality is very important (60%) ( $p<.01$ ).

Support for the view that to help promote others' spiritual development you first have to attend to your own was most evident amongst VA (77%) ( $p<.05$ ) and RC (85%) ( $p<.01$ ) schools. It was also strongest amongst Christians (70%) ( $p<.01$ ) and those for whom spirituality is very important (84%) ( $p<.01$ ).



8.2.4 Contribution to Pupils’ Spiritual Development

Most headteachers (58%) believed that they could contribute a great deal to promoting pupils’ spiritual development. Just under a quarter (24%) were uncertain. A small minority (11%) considered they could contribute very little.

	Strongly agree	Agree	Uncertain	Disagree	Strongly disagree	no response
As a headteacher, promoting pupils’ spiritual development is an area where I feel I can contribute a <i>great deal</i>	8.2% (20)	49.6% (121)	23.8% (58)	12.7% (31)	3.3% (8)	2.5% (6)
As a headteacher, promoting pupils’ spiritual development is an area where I feel I can contribute <i>very little</i>	1.6% (4)	9.8% (24)	20.5% (50)	50.8% (124)	14.3% (35)	2.9% (7)

The base for all the figures is 244

Table 8.11: Contribution to Pupils’ Spiritual Development

Cross tabulations of each of the statements are presented in Table E9 (Appendix E, Part 1) and Figures E32 and E33 (Appendix E, Part 2). Most support for the view that they could contribute a great deal was found amongst VA (75%) ( $p<.01$ ) and RC (87%) ( $p<.01$ ) school headteachers. A half of ND and 60% of CofE school headteachers believed they could contribute a great deal, but amongst these there were also substantial proportions expressing uncertainty: 25% and 29% respectively. Christian headteachers (68%) were more likely to believe that they could contribute a great deal, followed by atheists (50%) and agnostics (26%) ( $p<.01$ ). Support was particularly strong amongst headteachers for whom spirituality is very important (85%) ( $p<.01$ ).

Belief that they could contribute very little was most marked amongst County (19%) ( $p<.01$ ) and ND (18%) ( $p<.01$ ) school headteachers, atheists (38%) and agnostics (31%) ( $p<.01$ ), and amongst those for whom spirituality is not important (43%) ( $p<.01$ ).

8.2.5 Leadership Styles of Women And Men Headteachers

Fewer than 1 in 10 headteachers (9%) were of the view that the leadership styles of women headteachers are more suited to promoting spiritual development than the leadership styles of male headteachers. Almost a third (33%) were uncertain, whilst 57% expressed disagreement.

	Strongly agree	Agree	Uncertain	Disagree	Strongly disagree	no response
In general, the leadership styles of women headteachers are more suited to promoting spiritual development than the leadership styles of male headteachers	1.2% (3)	7.8% (19)	32.8% (80)	38.5% (94)	18.0% (44)	1.6% (4)

The base for all the figures is 244

Table 8.12: Leadership Styles

Cross tabulations are presented in Table E10 (Appendix E, Part 1) and Figure E34 (Appendix E, Part 2). Disagreement was strongest amongst atheists (100%), as compared with Christians and agnostics ( $p<.01$ ). Male headteachers were more likely to disagree: 62%, compared with 52% of female headteachers ( $p<.05$ ). Fourteen per cent of female headteachers, compared with 4% of their male counterparts, believed that woman’s styles of leadership were more suited than men’s to promoting spiritual development.



8.2.6 Importance of Spirituality

As in Section 8.1.7, I would like to reflect briefly on the associations, highlighted in the above discussion, between the importance of spirituality personally and responses to other questions. Where there is such an association, in most cases the responses of those for whom spirituality is very important stand out from those who attach less importance personally to spirituality. The questions where there is an association and responses of those for whom spirituality is very important stand out, are indicated below.

Headteachers for whom spirituality is very important were much more likely to ( $p<.01$ , except for a ‘private matter’ for which  $p<.05$ ):

- disagree that spirituality is a private matter and nothing to do with my job as headteacher (90%)
- agree that at times I have a sense of being, inspired (76%) supported (69%)  
by a power, whether called God or not which is entirely or partly beyond our individual selves;
- agree that spirituality is a natural dimension of school leadership (69%)
- agree that: to help promote the spiritual development of others you

- first have to attend to your own spiritual development (84%)
- time and resources should be allocated for headteachers' spiritual development as part of their CPD (60%)
- a lack of understanding of spirituality seriously hampers a headteacher's ability to be an effective leader of a school (34%)
- disagree that:
  - being a good headteacher is not dependent on spiritual qualities (30%)
- agree that as a headteacher, promoting pupils' spiritual development is an area where I feel I can contribute a great deal (85%)

### **8.2.7 Discussion of Findings on Leadership and Spirituality**

A little over a half are inspired and/or supported in their headship by transcendent power. These questions were a development from the Hardy question and incorporate a central idea (transcendent power) in the naturalistic theoretical perspective. This is a significant finding, indicating that spiritual experience is an active dimension of leadership, especially amongst Christian headteachers (but is not exclusive to them), RC school headteachers (though it is also reported by a third of ND school headteachers), and those for whom spirituality is very important. There is also evidence that substantial numbers of headteachers see spirituality as natural to school leadership and not just a private matter: most headteachers



do not believe that spirituality is a private matter and nothing to do with their job, and almost a half believe it is a natural dimension of school leadership.

However, a relatively large proportion of headteachers were uncertain about spirituality being a natural dimension – twice the proportion who were uncertain about it being entirely a private matter. This could be to do with what the term ‘natural’ might imply. To some headteachers it might be seen as implying that it is a property which is present and does not need to be developed. If they consider the spiritual as an aspect of a person that does require development, this may lead to a reluctance to see it as natural.

Others, such as RC school headteachers (most of whom agree that it is a natural dimension), may see the spiritual as both something which is naturally embedded in their everyday life and needs working at and developing.

Further research would be needed to explore in depth differences and nuances of views on spirituality as a natural dimension.

The findings also can be interpreted as sending mixed messages in relation to training and continuing professional development (CPD). On the one hand, most headteachers (almost two-thirds) acknowledge that to help promote the spiritual development of others attention first has to be given to one's own spiritual development. On the other hand, only a minority consider that a lack of understanding of spirituality seriously hampers effective leadership of a school and that being a good headteacher is dependent on spiritual qualities. Moreover, less than half of headteachers consider that time and resources should be allocated for their spiritual development as part of their CPD.

There were also substantial proportions expressing uncertainty in response to these questions, especially concerning whether it was essential for headteachers to have an understanding of spirituality to be an effective leader.

Uncertainty concerning the latter question was greatest amongst those for whom spirituality is very important, though a majority still agreed that there should be opportunities for headteachers' spiritual development in CPD. Headteachers of RC schools were much more keen to support more resources for spiritual development in CPD. This is probably due to the fact that they are used to spirituality being part of leadership training for Catholic headteachers (Johnson and Castelli 1997). In terms of promoting pupils' spiritual development, most headteachers considered that they can contribute a great deal. This view was evident amongst the vast majority of RC school headteachers, compared with half of headteachers of ND schools. This greater perception of not being able to contribute amongst the latter did not automatically translate into an expressed wish for CPD in this area.

Few headteachers were of the view that the leadership styles of women are more suited to promoting spiritual development than those of men. There is, however, quite a high level of uncertainty. Disagreement was stronger amongst men headteachers and atheists.



## **8.3 Spiritual Experiences**

This section reports data on:

- the main question (the Hardy question) associated with RA1, and analysis by frequency of spiritual experience of
- views of spirituality, i.e. responses to the core propositions and other statements reported in Section 8.1
- leadership and spirituality, i.e. responses to the statement reported in Section 8.2

It also reports the analysis by spiritual experience of headteachers' responses concerning clarity about the meaning of spiritual development. (Further data on these responses are reported in Chapter 9.)

### **8.3.1 The Hardy Question**

Less than a quarter (22%) indicated that they had never had a spiritual experience (Table 8.13). Cross tabulations by the standard variables are shown in Table E11 (Appendix E, Part 1) and Figures 8.3 and 8.4. Out of all the headteachers, 23% reported that these had occurred once or twice, 38% often, and 15% that they experienced a continuous sensing of transcendent power. By combining these figures reporting spiritual experience frequency, it is evident that three-quarters of headteachers had experienced a spiritual experience. (Excluding 'no responses' the proportion is 78%.)

Do you feel that you have ever been conscious of, and perhaps influenced by, some power, whether you call it God or not, which may either appear to be beyond your individual self or partly, or even entirely, within your being?	
never in my life	21.7% (53)
have had a spiritual experience*:	75.4% (184)
<i>once or twice</i>	23.0% (56)
<i>often</i>	37.7% (92)
<i>all the time</i>	14.8% (36)
no response	3.0% (7)
BASE	244

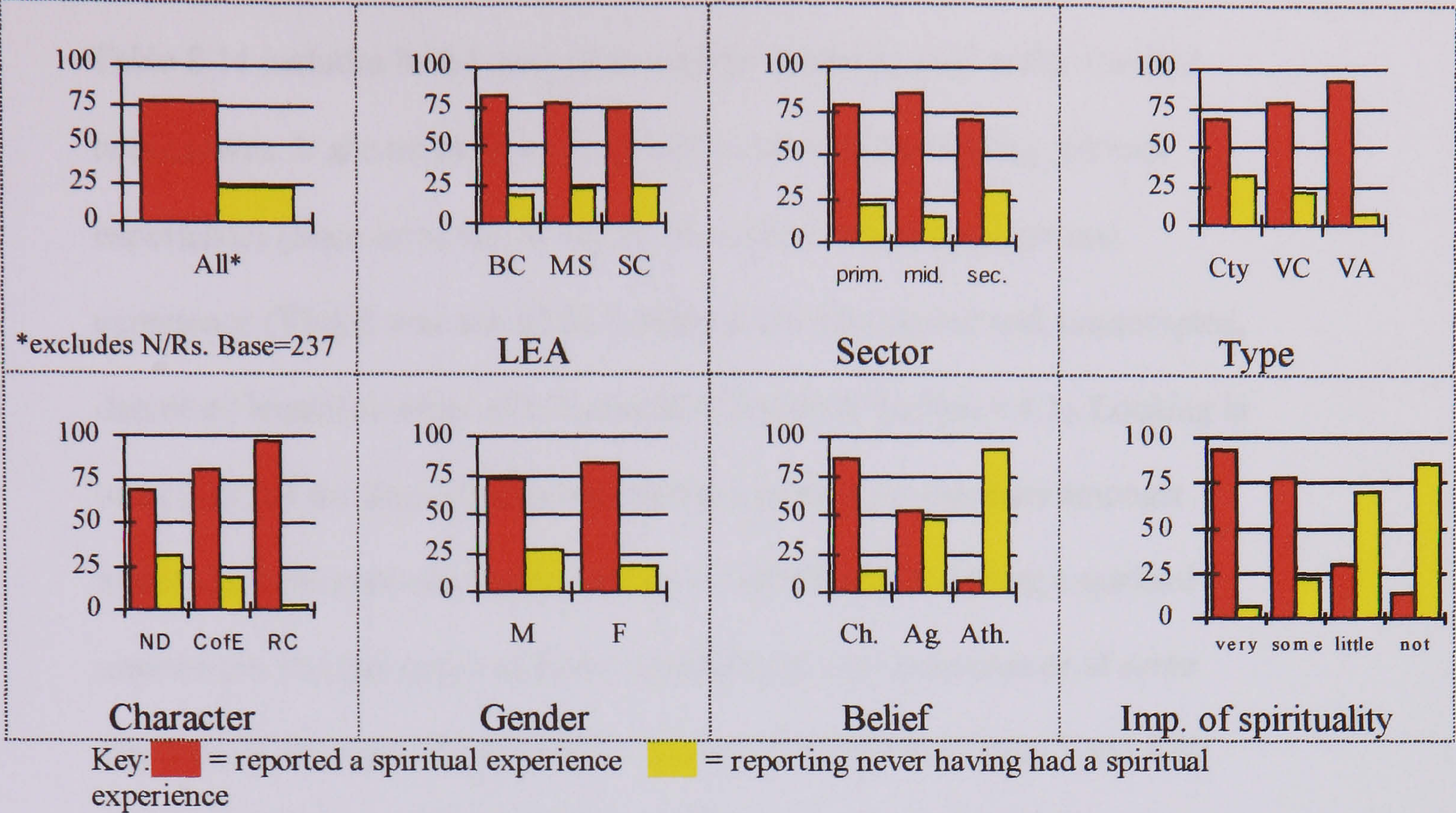
\* the sum of those who indicated ‘once or twice’, ‘often’ and ‘all the time’

**Table 8.13: Frequency of Spiritual Experiences (Hardy Question)**

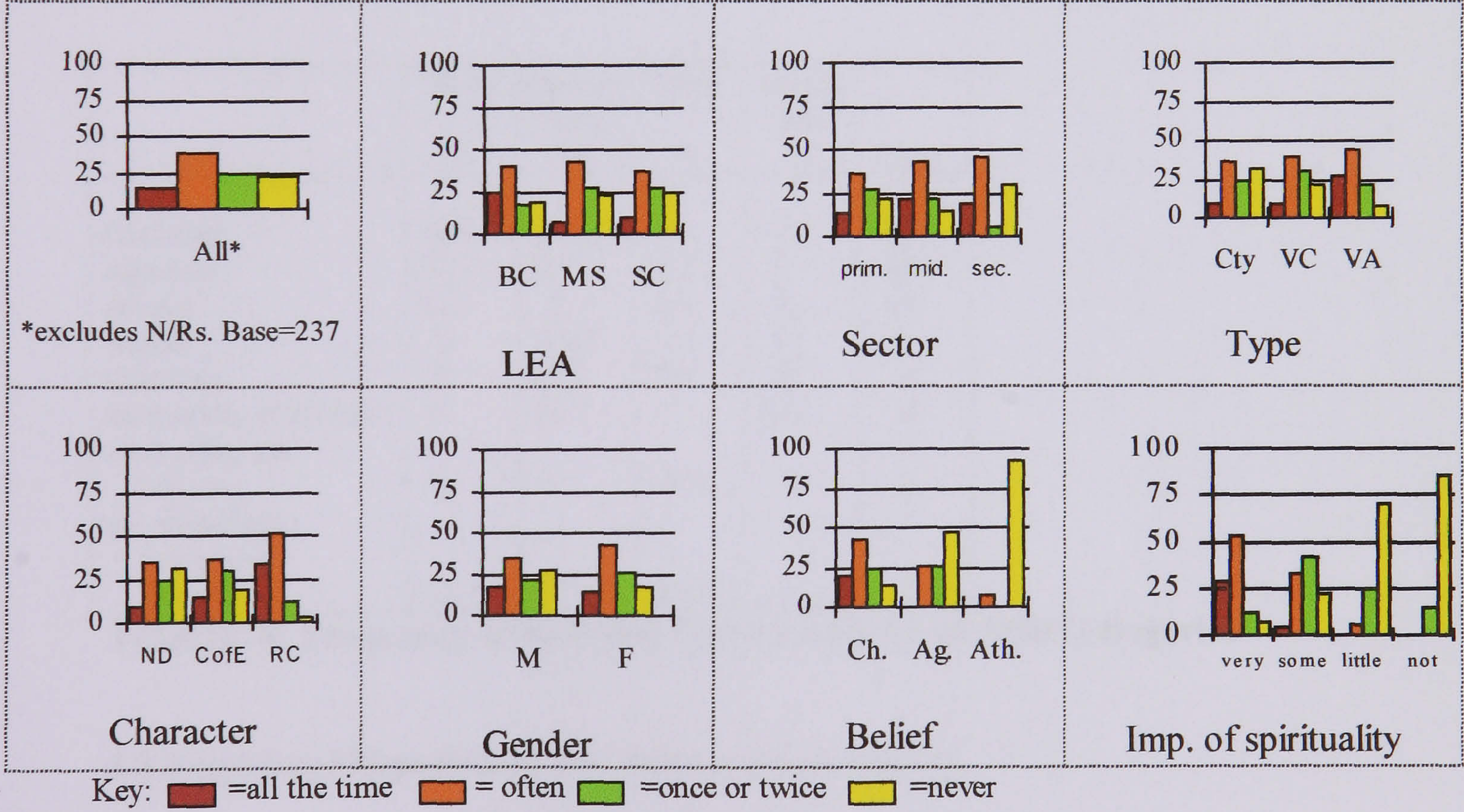
Large majorities in all sectors, types and characters indicated that they had experienced the sensing of transcendent power. For instance, the proportion who reported having had one or more spiritual experiences was 69% amongst County and ND headteachers. The proportions reporting a spiritual experience were highest amongst headteachers of VA (92%) ( $p<.01$ ) and RC (97%) ( $p<.01$ ) schools. VA and RC school headteachers were also more likely to report a greater frequency of spiritual experience, with for example 27% and 33% respectively indicating that they had a continuous sensing of transcendent power.

Reporting a spiritual experience is strongly associated with expressed importance of spirituality ( $p<.01$ ) (see Section 8.3.4). It is also strongly associated with belief ( $p<.01$ ). Christians were most likely to: 86% did so. Just over a half of agnostics (53%) indicated that they have had a spiritual experience (all of these said once or twice or often), as did one atheist (8%).





**Figure 8.3: Percentage indicating they have had a spiritual experience (Hardy Question), by LEA, Sector, Type of school, School Character, Gender, Beliefs and Importance of Spirituality**



**Figure 8.4: Percentage indicating frequency of spiritual experience (Hardy Question), by LEA, Sector, Type of school, School Character, Gender, Beliefs and Importance of Spirituality**



Table 8.14 includes belief categories outside the three used in the standard breakdowns. It shows that two Humanists also reported having spiritual experiences (once or twice, or often). The atheist reporting a spiritual experience (Violet) was one of the headteachers interviewed and, unprompted, described herself as more of a Humanist (Chapter 9, Section 9.8.1). Looking in more detail at the three Humanists, there is a pattern of responses amongst them which contrasts markedly with the 11 atheists not reporting a spiritual experience. For this group of three, spirituality is very important or of some importance, they are inspired and/or supported in their leadership<sup>3</sup>, and they agreed that spirituality is concerned with a human capacity to sense transcendent power.

	Never	Once or twice	Often	All the time	
	%	%	%	%	Base
Christian	13.8	23.8	43.1	19.3	181
Agnostic	47.1	26.5	26.5	0	34
Atheist	91.7	0	8.3	0	12
Jewish	0	100.0	0	0	1
Humanist	0	50.0	50.0	0	2
unsure/lots of doubts	0	50.0	0	50.0	2
other religious believer	0	0	100.0	0	1
not classifiable into above categories	0	0	100.0	0	2

**Table 8.14: Frequency of Spiritual Experiences, by all belief categories<sup>4</sup>**

**8.3.2 Spiritual Experiences and Views on Spirituality**

Reporting of spiritual experience is strongly associated with the main responses in line with the ideas and propositions in the naturalistic theoretical perspective (Section 8.1.8), i.e. concerning the core propositions and other

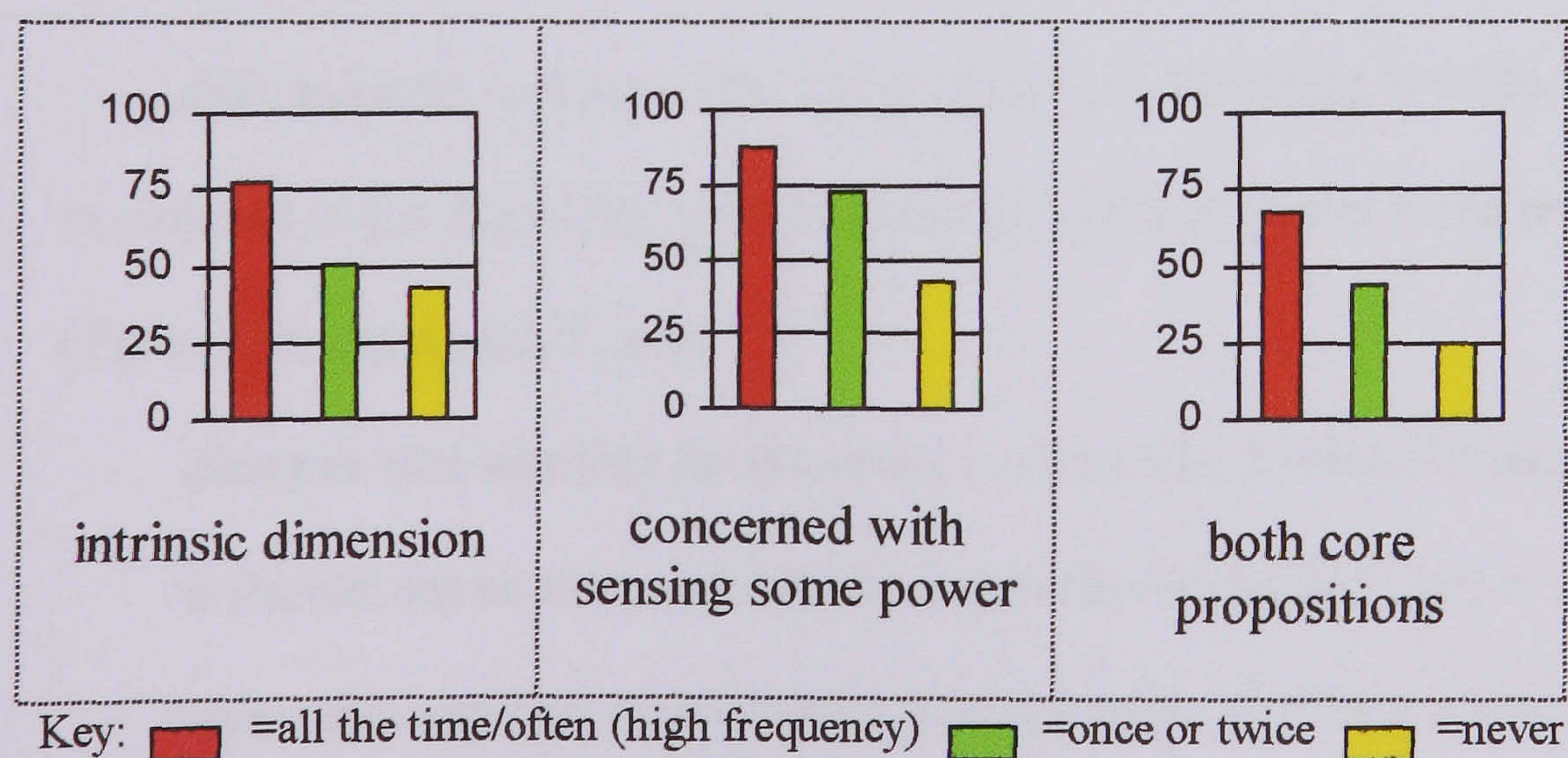


key statements. For headteachers reporting a high frequency (all the time or often) the association is especially strong.

### 8.3.2.1 Core Propositions

Whilst most (59.9%) headteachers who had had a spiritual experience agreed with both core propositions, the respective proportion amongst those who had not had a spiritual experience was a quarter (25.5%) ( $p < .01$ ) (Table E12, Appendix E, Part 1).

*High frequency spiritual experience:* Headteachers reporting a high frequency of spiritual experience (i.e., all the time or often) are much more likely to agree with the core propositions (Figure 8.5). Agreement amongst high frequencers with the statement that all have an intrinsic spiritual dimension is 77% ( $p < .01$ ), with spirituality about sensing some power 88% ( $p < .01$ ) and with both propositions 67% ( $p < .01$ ). These percentages are shown alongside other views on spirituality in Table 8.15.



**Figure 8.5 : Agreement with core propositions, by Frequency of spiritual experience**



#### 8.3.2.2. *Other Views on Spirituality*

Headteachers who reported spiritual experiences were more likely:  
to agree with the following statements on spirituality (Table E13, Appendix E, Part 1):

- spirituality is important for giving meaning and purpose ( $p < .01$ ),
- is about much more than how we treat each other ( $p < .01$ ),
- is a source of personal transformation ( $p < .01$ ),
- is about the transcendent ( $p < .01$ )
- is about much more than heightened awareness ( $p < .01$ ).

to agree with the following statements concerning agreement for educational purposes (Table E14, Appendix E, Part 1):

- Spiritual development in schools has to be faith based in order to be meaningful ( $p < .01$ ).
- Spiritual development in schools can be defined in such a way as to be acceptable to both those with religious and secular beliefs ( $p < .05$ ).
- Despite varying religious and secular beliefs in society, it is possible to reach agreement in the state education system on what spiritual development consists of for the purposes of schooling ( $p < .05$ ).

to respond in the following ways concerning spiritual resources as prime (Table E15, Appendix E, Part 1):

- disagree that spiritual development is important in school education but it should not be the most important priority for schools ( $p < .01$ ),
- agree that spiritual development is at the heart of what good school education is about ( $p < .01$ ),



- disagree that spiritual development should not be a matter for schools to be concerned with ( $p < .01$ )

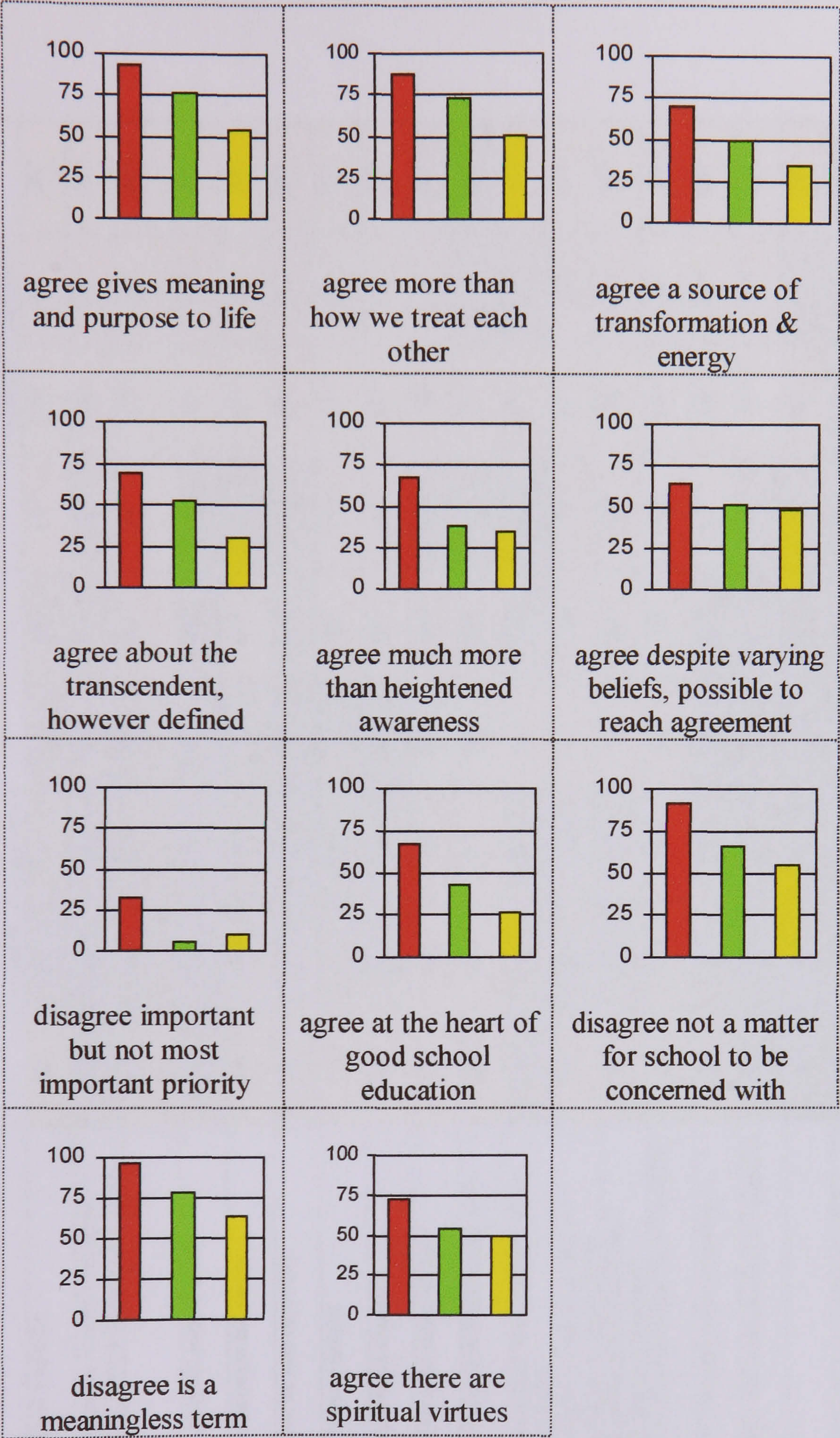
to respond in the following ways concerning the spiritual as a discernible dimension (Table E16, Appendix E, Part 1),

- disagree that spirituality is a meaningless term ( $p < .01$ ),
- agree that there are such things as spiritual virtues, as distinct from moral virtues ( $p < .05$ ).

*High frequency spiritual experience:* Figure 8.6 shows responses in line with the ideas and propositions in the naturalistic theoretical perspective (Section 8.1.8) where there is a strong association with high frequency spiritual experience.

Responses in line with ideas and propositions from the naturalistic theoretical perspective including core propositions, are listed in Table 8.15, showing variations with selected variables including frequency of reported spiritual experience.





Key: ■ =all the time/often (high frequency) ■ =once or twice ■ =never

**Figure 8.6 : Views on selected statements about spirituality (other than core propositions) in line with naturalistic theoretical perspective, by Frequency of spiritual experience**



	All	Spirituality very important	High frequency experience	RC school heads	Christians	Agnostics	Spirituality not important	Never had spiritual experience	Atheists
Agree that all human beings have an intrinsic spiritual dimension	60	83*	77*	81	68*	49*	23*	42*	36*
Agree that spirituality is concerned with a human capacity to sense some power, whether called God or not, which is entirely or partly beyond our individual selves	70	86*	88*	92*	79*	61*	54*	43*	36*
Agree with both (above) core propositions	51	73*	67*	78*	59*	30*	31**	25*	18*
Agree that spirituality is important for giving meaning and purpose to life	78	95*	94*	95*	88*	66*	23*	54*	27*
Agree that spirituality is a source of personal transformation and energy	54	70*	70*	64	58*	62*	17*	35*	20*
Agree that spirituality is about much more than how we treat each other.	72	87*	87*	86	80*	73*	50*	51*	50*
Agree that spirituality is about the transcendent, however defined	52	72*	69*	72	58*	56*	33*	30*	30*
Agree that spirituality is about much more than heightened awareness	50	72*	67*	68	57*	44*	31*	35*	27*
Disagree spirituality is only meaningful if it involves some notion of God	52	48	48	31*	48*	80*	50	59	60*
Disagree that spiritual development in schools has to be faith based in order to be meaningful	58	50*	53*	28*	52*	78*	57*	62*	75*
Agree that spiritual development in schools can be defined in such a way as to be acceptable to both those with religious and secular beliefs	72	70*	71*	46*	73*	83*	57*	72*	42*
Agree that spiritual development in schools can take into account the idea of a transcendent power which may be conceived in religious or secular terms	53	65*	63	47	56	50	31*	43	27
Agree despite varying religious/secular beliefs in society, is possible to reach agreement in state education on what spiritual development consists of	57	63	64*	58	60*	60*	31	48*	36*
Disagree that spiritual development is important in school education but it should not be the most important priority for schools	21	37*	33*	51*	24	12	15*	10*	10
Agree that spiritual development is at the heart of what good school education is about	51	73*	68*	85*	61*	17*	14*	26*	25*
Disagree that spiritual development should not be a matter for schools to be concerned with	75	89*	91*	92	83*	63*	7*	55*	33*
Disagree that spirituality is a meaningless term	83	99*	97*	95	90*	79*	43*	63*	50*
Agree that spiritual development can be distinguished from moral development	72	78	79	68	75	80	69	61	64
Agree that there are such things as spiritual virtues, as distinct from moral virtues	61	72*	73*	64	69*	37*	23*	50*	54*

\* statistically significant    \*\* This is out of headteachers indicating that spirituality is of some, little or no importance.  
*The deeper the yellow shading, the higher the proportion of headteachers responding in a way consistent with ideas/propositions from naturalistic theoretical perspective*  
**Table 8.15: Percentage sharing views in line with ideas/propositions from naturalistic theoretical perspective – selected variables compared**



### 8.3.3 Spiritual Experiences and Leadership

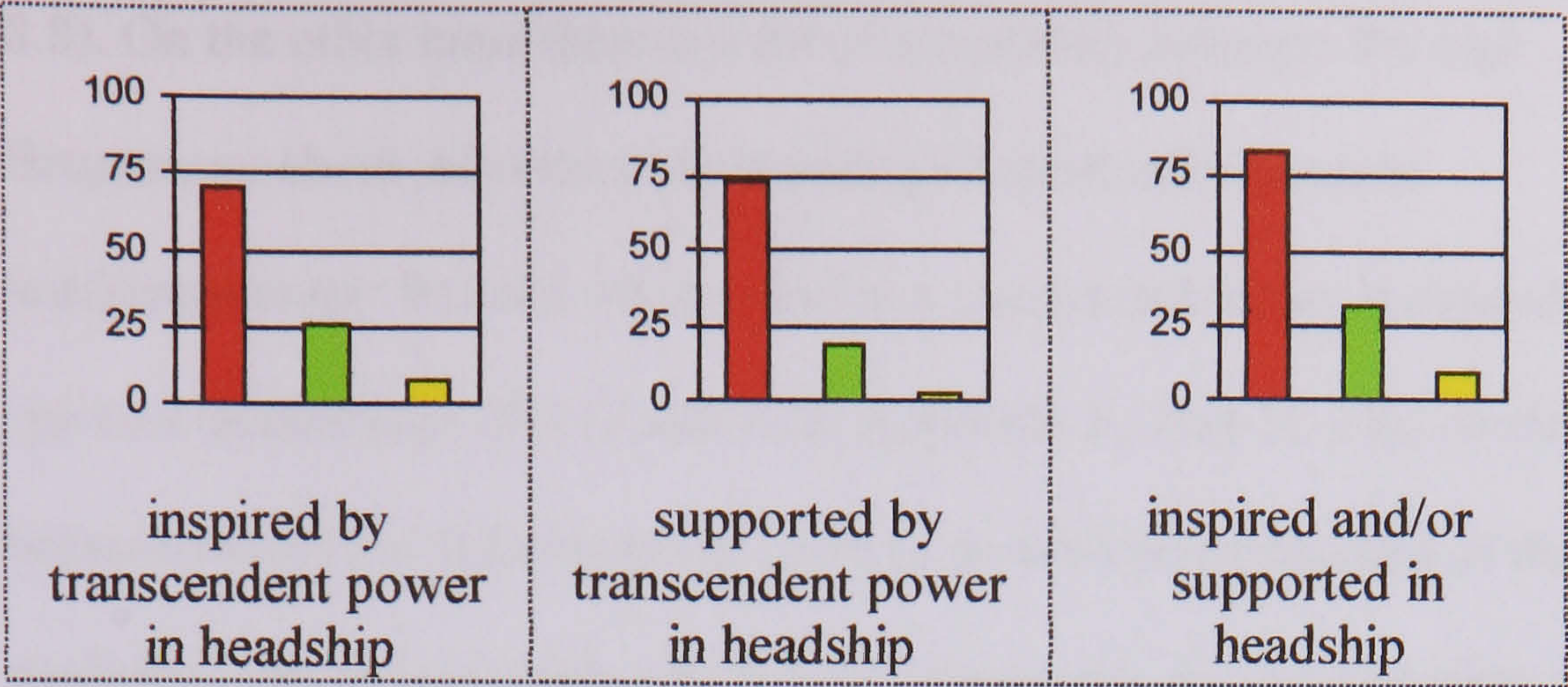
Reporting of spiritual experience is strongly associated with transcendent power and spirituality having a high perceived importance for school leadership. For headteachers reporting a high frequency (all the time or often) the association is especially strong.

#### 8.3.3.1 Transcendent Power

Headteachers who reported a spiritual experience were more likely to be inspired or supported by transcendent power ( $p < .01$ ) (Table E17 , Appendix E, Part 1). All but five of the 131 headteachers inspired and/or supported by transcendent power (126, i.e. 96.1%) answered positively to the Hardy question.

*High frequency spiritual experience:* Those reporting high experience were most likely to be inspired (70.7%) ( $p < .01$ ), supported (73.4%) ( $p < .01$ ), and to be inspired and/or supported (83.6%, i.e. 107) ( $p < .01$ ). To put it another way, the large majority of headteachers inspired and/or supported by transcendent power reported high frequency levels of experience, i.e. 108 (82.4%) out of 131.





Key: ■ =all the time/often (high frequency) ■ =once or twice ■ =never

**Figure 8.7 : Transcendent Power in Headship, by Frequency of spiritual experience**

8.3.3.2 *The Role of Spirituality*

Headteachers who reported a spiritual experience were more likely to (Table E18 , Appendix E, Part 1):

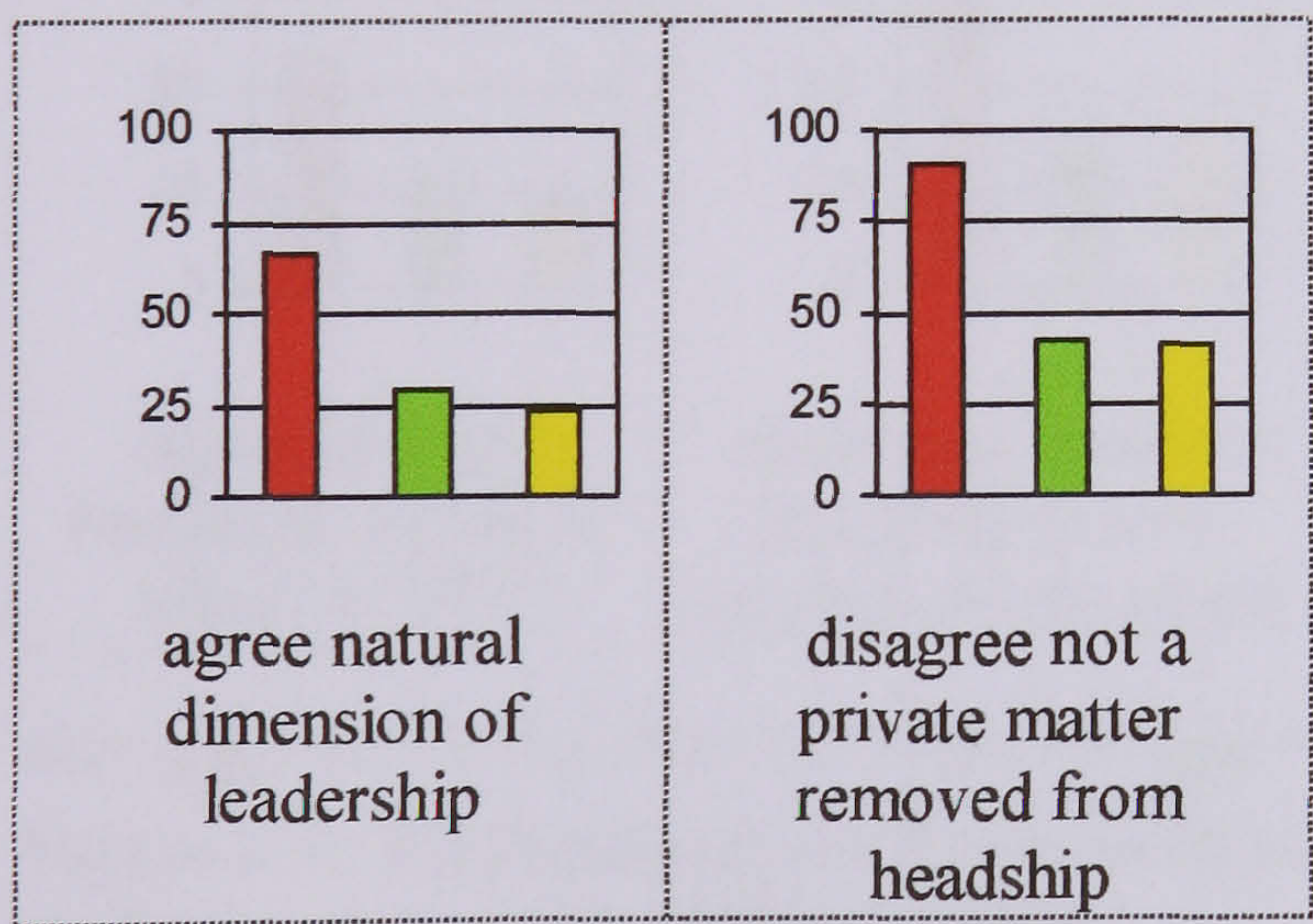
- agree that spirituality is a natural dimension of school leadership (p<.01),
- disagree that spirituality is entirely a private matter and nothing to do with their job as headteacher (p<.01),
- agree that a lack of understanding of spirituality seriously hampers a headteacher’s ability to be an effective leader of a school (p<.01),
- disagree that being a good headteacher is NOT dependent on spiritual qualities (p<.01).

There is no clear association with views on the part intuition and rational approaches play in leadership.

*High frequency spiritual experience:* Those reporting high frequency experience were most likely to view spirituality as a natural dimension of leadership (66%) (p<.01) and not a private matter (90%) (p<.01) (Figure



8.8). On the other hand there is a lot of uncertainty amongst the high frequencers about whether understanding of spirituality hampers headteachers ( $p<.01$ ) and whether being a good headteacher is dependent on spiritual qualities ( $p<.01$ ) (Table E18, Appendix E, Part 1). This could be because these two statements are more to do with an assessment of the qualities of good leadership which high frequencers are more hesitant about. This level of uncertainty amongst high frequencers might be considered surprising given the very high regard that these headteachers have for the role of the spiritual in headship, for instance the influence of transcendent power (Figure 8.7), their view of spirituality as a natural dimension of leadership (Figure 8.8), and their view that their own spirituality feeds into contributing to their contribution to pupils' spiritual development (Figures 8.9 and 8.10).



Key: ■ =all the time/often (high frequency) ■ =once or twice ■ =never

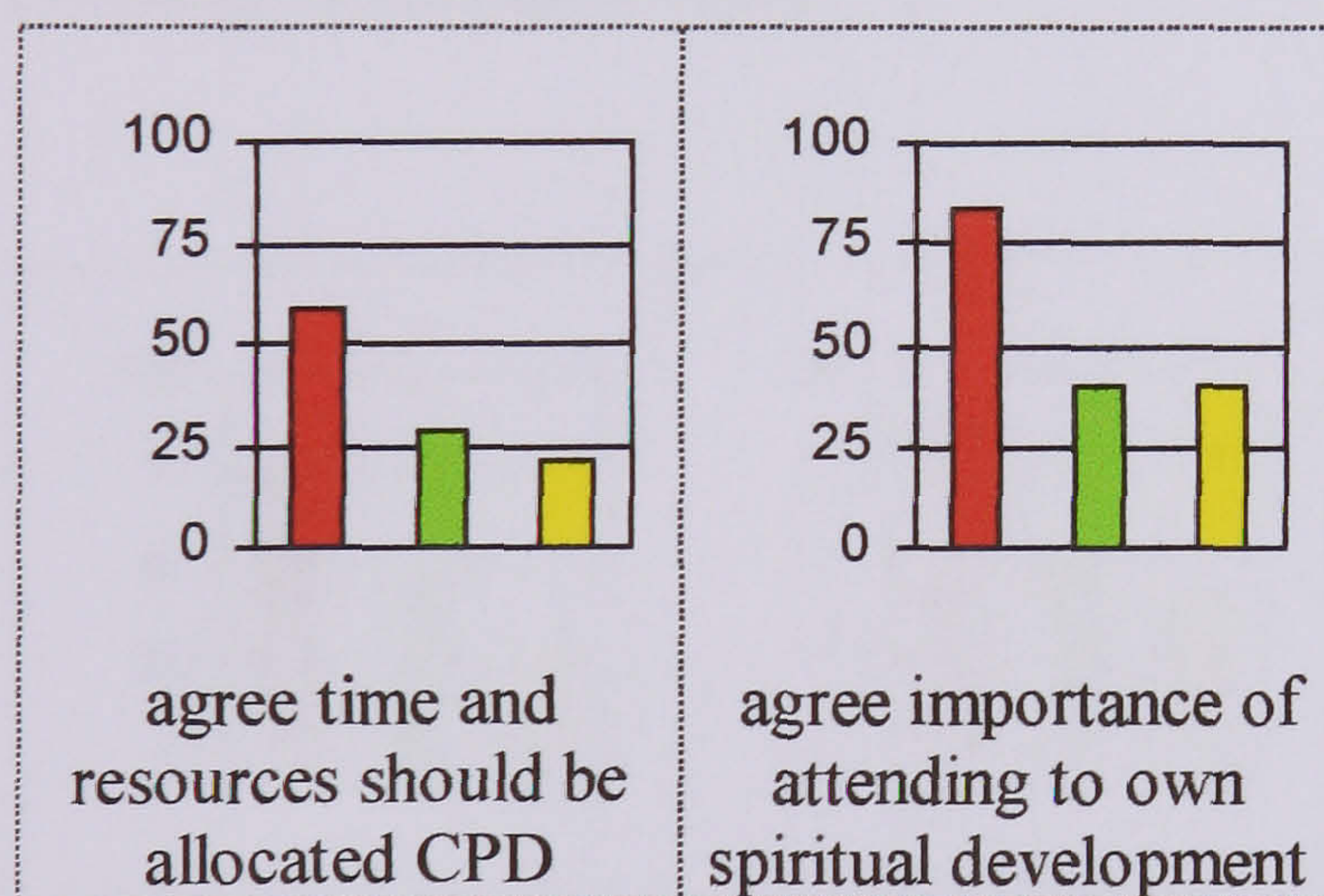
**Figure 8.8 : Spirituality as Natural Dimension of Leadership and Not a Private Matter, by Frequency of spiritual experience**



### 8.3.3.3 Professional and Personal Development

Headteachers who had had a spiritual experience were more likely to agree that time and resources should be allocated to headteachers' spiritual development ( $p<.01$ ) and that before promoting others' spiritual development you have to attend to your own ( $p<.01$ ) (Table E19, Appendix E, Part 1).

*High frequency spiritual experience:* The association was strongest with those reporting high frequency experience. Amongst these, 58% agreed that time and resources should be allocated ( $p<.01$ ), and 84% agreed about the prior importance of attending to your own development ( $p<.01$ ) (Figure 8.9).



Key: ■ =all the time/often (high frequency) ■ =once or twice ■ =never

**Figure 8.9 : Professional and Personal Development, by Frequency of spiritual experience**

### 8.3.3.4 Pupils' Spiritual Development

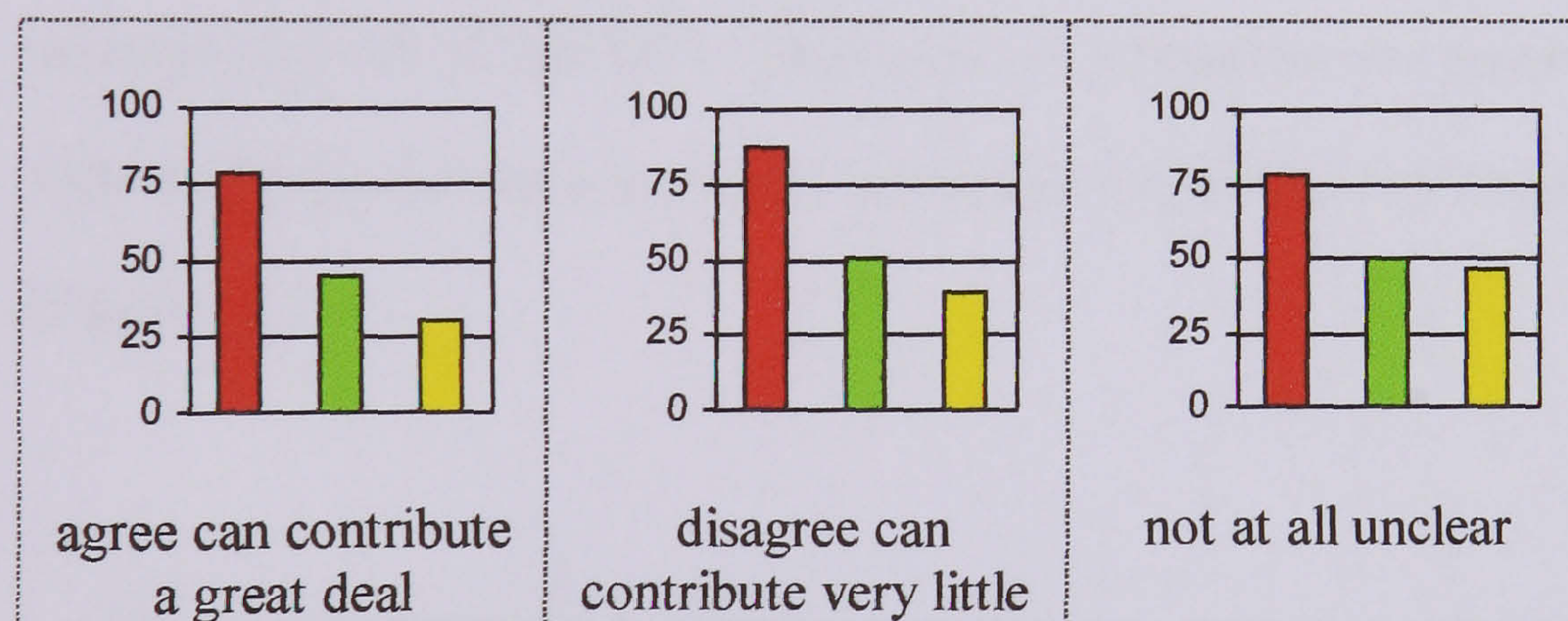
Headteachers who reported spiritual experience were more likely to consider that they had a great deal to contribute to pupils' spiritual development



( $p < .01$ ), and to disagree that they had very little to contribute ( $p < .01$ ) (Table E20, Appendix E, Part 1). Asked about their clarity about pupils' social, cultural, moral and spiritual development, there was no association with spiritual experience concerning social and cultural development.

Headteachers who had reported a spiritual experience were more likely to indicate that they were clear about pupils' moral and spiritual development ( $p < .01$ ) (Table E21, Appendix E, Part 1).

*High frequency spiritual experience:* Those reporting high frequency experience were most likely to consider they had a great deal to contribute (79%) ( $p < .01$ ), to disagree that they had very little to contribute (88%) ( $p < .01$ ) and to be not at all unclear about pupils' spiritual development (78%) ( $p < .01$ ) (Figure 8.10).



Key: ■ =all the time/often (high frequency) ■ =once or twice ■ =never

**Figure 8.10 : Pupils' Spiritual Development, by Frequency of spiritual experience**

### 8.3.3.5 Leadership Styles of Women and Men Headteachers

There was no association between spiritual experience and responses to the statement 'In general, the leadership styles of women headteachers are more

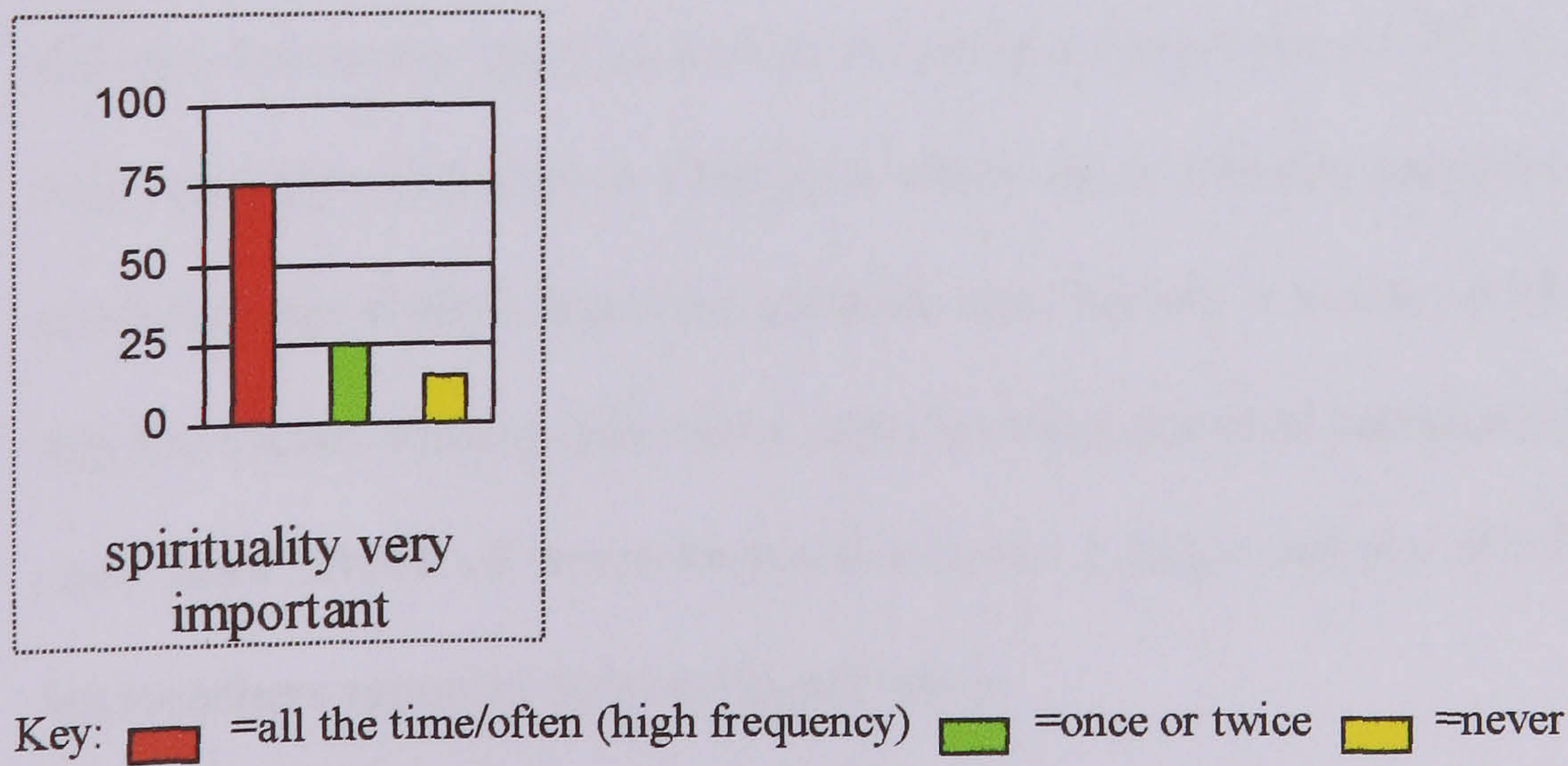


suited to promoting spiritual development than the leadership styles of male headteachers’ (Table E22, Appendix E, Part 1).

8.3.4 Importance of Spirituality

There is a strong association between spiritual experience and expressed importance of spirituality (Tables E11 and E23, Appendix E, Part 1). Almost all those for whom spirituality is very important reported spiritual experience (93%) , compared with 78% of those for whom it is of some importance, 30% of those for whom it is of little importance, and 14% amongst those for whom it is not important ( $p<.01$ ).

*High frequency spiritual experience:* Those reporting high frequency experience were much more likely to indicate that spirituality is very important ( $p<.01$ ) (Table E23). Three-quarters of headteachers reporting high frequency spiritual experiences considered spirituality very important (Figure 8.11)



**Figure 8.11 : Importance of Spirituality, by Frequency of spiritual experience**



### **8.3.5 Discussion of Findings on Spiritual Experiences**

From the naturalistic theoretical perspective it would be expected that a large majority would report spiritual experiences. This is what was found in the survey. Three-quarters of headteachers did so, giving a positive response to the Hardy question. This is similar to findings from a survey of 311 primary school teachers in Cornwall, of whom 73 were headteachers, which found that 64% answered positively to the Hardy question (Johnson 2000).

It would also be expected from the naturalistic theoretical perspective that the frequency of experiences would vary. That is also what was found. Reported frequency ranged from once or twice to continuous.

The survey findings show a strong association between religious belief and reporting spiritual experience. This continues a theme in the survey data of religious contextualisation as a significant variable (Sections 7.4.4, 8.1.9).

However, spiritual experience is not confined to those who see themselves as having a religious belief. Just over half of agnostics, as well as one atheist and two humanists reported having had spiritual experiences. This is in line with research referred to in Chapter 4 which found sizeable numbers of agnostics and atheists reporting spiritual experiences. It is also noteworthy that the survey findings also show that reporting spiritual experiences is not only characteristic of denominational schools. A large majority of ND school headteachers reported spiritual experiences.



Another important theme in the data discussed in this chapter has been the significance of spiritual importance as a variable. A strong association was found between spiritual experience and expressed importance of spirituality, which is in line with Hay's (1987) finding of a similar association between the importance attached to the spiritual side of life and reporting of spiritual experience. Spiritual importance as a variable is interesting because those for whom spirituality is very important (Group 1 in Section 8.1.9), who were more likely to indicate that they had spiritual experiences, come from both sides of what sometimes may be seen as the religious/secular divide. The findings on spiritual importance re-inforce the idea that a specific religious contextualisation is not necessarily associated with spiritual experience. This is examined in more depth in the next chapter which discusses the findings from interviews with headteachers.

Amongst headteachers reporting high frequency spiritual experience (often or all the time) there is a discernible profile of views concerning spirituality and its role in leadership. They are much more likely to:

- agree with the core propositions (Figure 8.5)
- disagree that spirituality is a meaningless term (Figure 8.6)
- agree that spirituality is important to giving meaning and purpose to life (Figure 8.6)
- consider that schools should be concerned with spiritual development (Figure 8.6)
- agree that spiritual development is at the heart of what good school education is about (Figure 8.6)



- agree that spirituality is a source of personal transformation and energy (Figure 8.6)
- be influenced in their headship by transcendent power (Figure 8.7)
- consider spirituality to be a natural dimension of leadership, and not a private matter removed from leadership (Figure 8.8)
- agree that prior attention needs to be given to one's own spiritual development before promoting it in others (Figure 8.9)
- consider that they have a great deal to contribute to pupils' spiritual development (Figure 8.10)
- view spirituality as very important (Figure 8.11)

These high frequency experiencers are in closest alignment with ideas from the naturalistic theoretical perspective. It would seem too that there is an association between high frequency experience and factors relevant to their role as interpreters of national policy and leaders of school policy (their policy mediation role). High frequency experiencers attach high priority to the spiritual aspect of school life, and feel that as a headteacher they are able to contribute much to this. They do not confine spirituality to the private sphere. From what is known about spiritual experiences it is clear that the quintessential type of spiritual experience tends to have consequences for people and enhance their practical life (Chapter 4). The findings suggest that this is most apparent with high spiritual frequencers. They see spirituality as transforming and energising, and more than eight out of ten see transcendent power as playing an active part in their leadership. The likelihood is that the experiential enhances and informs their practical activity as school leaders, their inner knowing being an important part of their inner resources. The next chapter explores this with a number of headteachers.



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<sup>1</sup> All these differences are statistically significant. They are not the result of other factors investigated in the analysis. For example, they are not potentially explainable as the result of sector differences between headteachers, i.e. gender differences being an effect of the different gender make-up of sectors. Although men headteachers predominate in secondary schools, whilst there is a slight majority of women headteachers in the primary sector, the tendencies amongst women headteachers, cited in the main text, are not associated with the primary sector.

The representation of women headteachers amongst the other standard variables used in the analysis is as follows (see Tables D3 to D9, Appendix D, Part 1):

- LEAs: There is an above average concentration of male headteachers in Meadowshire. However, the LEA is not generally an influencing variable in itself on the types of issue covered in this study.
- Sector: Secondary school headteachers are mainly male.
- Type: Of the main types (County, VC and VA) the gender split is broadly 50/50, in line with the total sample.
- Character: The gender split is broadly 50/50, in line with the total sample.
- Belief: Comparing Christians with non-Christians, the gender split is broadly 50/50, in line with the total sample.
- Importance of spirituality: Comparing Group 1 with Group 2 headteachers (discussed under 'Importance of Spirituality' in Section 8.1.9, the gender split is broadly 50/50, in line with the total sample. There is a majority of men headteachers amongst the small number who indicate that spirituality is of no importance personally.

<sup>2</sup> I recognise where headteachers have responded that they are Christian, this does not mean that they are necessarily practising Christians. However, it does indicate some degree of attachment to a particular faith tradition.



<sup>3</sup> One of the Humanists who was interviewed (Joy) did not respond to the survey questions on being inspired/supported, but at interview made it clear that she is influenced in her leadership by transcendent power.

<sup>4</sup> The 'other religious believer' wrote "believer but not in organised religion"; the two 'not classifiable into above categories': one wrote "lapsed Catholic", the other wrote "I believe there is something more than ourselves but I can't describe it and I don't want to because I can then respect others' views better".



## **CHAPTER 9**

# **INTERVIEW FINDINGS: ACCOUNTS OF SPIRITUAL EXPERIENCE AND LEADERSHIP**

### **9.1 Introduction**

The purpose of carrying out the interviews was to follow up some of the survey findings – specifically, to find out more about the positive responses to the Hardy question and how headteachers’ experience of transcendent power influences their leadership. The analysis reports on:

- their accounts of experiences in order to see to what extent these resemble the conceptual description of the quintessential spiritual experience (QSE) as outlined in Chapter 4, Section 4.6 (this relates to Research Aim RA1);
- the relevance of QSEs for aspects of headship highlighted in Chapter 5 (which relates to Research Aim RA3):
  - inner resources
  - cultural linkages, i.e. the ways in which meaning is imbued in the school’s activities and values and priorities conveyed, concerning the spiritual(This includes looking for clues to the relevance of QSEs to transforming leadership, in so far as in talking about their leadership style there appears to be orientation to the three elements of transforming leadership - ethically-centred change, mutual raising of ethical aspirations and conduct,



dispersed empowerment {Chapter 5, Figure 5.3}. Transforming leadership, as argued in Chapter 5, ought to be an important part of the cultural linkages of leadership and its essential ethical quality suggests a relationship with spiritual experiences.)

- how headteachers who do describe themselves as having a religious belief compare with those who do not.

A summary of the seven headteachers is given in Table 9.1. All the names are fictitious.

Table 9.2 summarises key components of what the headteachers said when invited to elaborate on the kinds of spiritual experience they had in mind when they answered positively to the Hardy question on the survey questionnaire. It shows what, if anything, from each headteacher's account appears to suggest a resemblance with the conceptual description of a QSE, namely the defining feature of and the qualities that tend to be associated with a QSE, set out in Chapter 4.

The data on each headteacher is summarised separately in turn in order to preserve something of the identity of each one and to provide insight into some of the detail on which the discussion in Section 9.9 is based. The order runs from those with a particular religious belief context through to agnostic and atheist. A brief introduction on each is given, which provides some basic information and spotlights what they have chosen to highlight in giving some background about their leadership and the school.



	Paul	Ray	Mike	Arthur	Helen	Joy	Violet
gender	male	male	male	male	female	female	female
age	50	46	53	52	46	52	48
belief	Christian (practising Roman Catholic)	Christian (practising Free Church Brethren)	Christian (non-denominational)	Agnostic (lapsed Roman Catholic)	Agnostic (lapsed Roman Catholic)	Humanist (non-religious background)	Atheist (atheist background)
importance of spirituality to head personally	very	very	some	very	some	some	very
Do you feel that you have ever been conscious of, and perhaps influenced by, some power, whether you call it god or not, which may either appear to be beyond your individual self or partly, or even entirely, within your being? (Hardy question)	often	all the time	often	often	often	once or twice	often
At times I have a sense of being <u>supported</u> in my headship by a power, whether called God or not, which appears to be beyond the everyday self	strongly agree	strongly agree	agree	disagree	disagree	no response	disagree
At times I have a sense of being <u>inspired</u> in my headship by a power, whether called God or not, which appears to be beyond the everyday self	strongly agree	strongly agree	agree	agree	disagree	no response	agree
Spirituality is concerned with a human capacity to sense some power, whether called God or not which is entirely or partially beyond our individual selves	agree	strongly agree	agree	uncertain	uncertain	agree	agree
Spiritual development in schools can take into account the idea of a transcendent power which may be conceived in religious or secular terms	agree	agree	uncertain	agree	uncertain	uncertain	strongly agree
As a headteacher, promoting pupils' spiritual development is an area where I feel I can contribute: a great deal? a very little?	strongly agree strongly disagree	strongly agree strongly disagree	agree disagree	agree strongly disagree	uncertain disagree	uncertain uncertain	agree disagree
years as headteacher:	5 2	7 7	11 8	18 5	5 5	1 1	6 1
LEA	Bellwood City	Bellwood City	Sandalwood County	Meadowshire	Meadowshire	Sandalwood County	Sandalwood County
school at time of interview:							
sector	secondary	primary	secondary	primary	secondary	infants	primary
type	voluntary aided	vountary aided	- *	county	county	county	county
character	Roman Catholic	Church of England	non-denominational	non-denominational	non-denominational	non-denominational	non-denominational
age range	11-18	4-11	11-18	3-11	11-16	3-7	4-11
gender	co-educational	co-educational	co-educational	co-educational	co-educational	co-educational	co-educational
interview details:							
date	July 2000	July 2000	July 2000	July 2000	July 2000	July 2000	July 2000
location	headteacher's office	headteacher's office	headteacher's office	headteacher's office	headteacher's office	headteacher's office	headteacher's office
length	1 hour	1 hour 45 minutes	1 hour 10 minutes	1 hour	1 hour	50 minutes	1 hour 30 minutes

All the information is taken from the survey questionnaire, except for the information in brackets on belief (obtained at interview), and the age range of the school (from school brochures).

\* Not included in order to preserve anonymity.

**Table 9.1: Interviewed Headteachers**



Feature/ qualities of QSE	Paul	Ray	Mike	Arthur	Helen	Joy	Violet
transcendent power	Guidance and support from God/Christ	continuous awareness; presence of/ inspiration from God	sense of power of nature/ guiding hand	sense of power of group reaching higher feelings / otherness / connectedness <sup>iv</sup>	unable to describe [very low key awareness?]	“bigger feeling”, being part of greater whole, something continuing, intuition	feeling of power of mankind, nature
noetic <sup>vi</sup>	knowledge of power as resource/ knows he has backing of Christ <sup>i</sup>	knowledge of power as resource/ given direction <sup>i</sup>	made aware of power of nature/ powerful guiding hand <sup>ii</sup>	not explicit <sup>iv</sup>	-	awareness of “bigger feeling”, intuitive insights <sup>ii</sup>	awareness that power is there, knowing “what we’re here for” <sup>ii</sup>
ethical <sup>iii</sup>	prompted to take ethically superior course of action	God’s love and forgiveness	not explicit <sup>iv v</sup>	not explicit <sup>iv v</sup>	-	experiencing of love	not explicit <sup>iv v</sup>
life-enhancing	gives strength and support, helps to cope	empowered; brings calm, peace, strength, forgiveness	stirs imagination and feelings of wonder and awe	stirs higher feelings	-	sense of healing, relaxation, moving on	refreshes, stirs intense positive feelings
profundity	not explicit <sup>iv</sup>	“wow” factor	“mystical”, “magical”, power of the experiences	“magical”	-	“very deep inside”	“sacred”, “stunning”

**Table 9.2: Findings from Headteachers’ Accounts which Suggest Resemblance to Conceptual Description of Quintessential Spiritual Experience**

<sup>i</sup> For these headteachers, what they take to be knowledge of the transcendent (e.g. existence of God or power of nature) pre-exists the QSEs they talk about and is not generated or re-affirmed in a significant way as part of the QSEs.

<sup>ii</sup> For these headteachers, the QSEs they talk about generate or re-affirm in a significant way as part of the QSEs what they take to be knowledge of the transcendent.

<sup>iii</sup> Ethical is about the ethical quality that accompanies the QSE: e.g. an orientation to greater/higher good, jolt to conscience, stirring of ethical feelings, a moral or ethical sense.

<sup>iv</sup> ‘Not explicit’ means that data could not be discerned in the interview indicating presence of this quality as part of the QSE experience. This does not mean that it was not there as part of their QSE, but that the interview did not give pointers towards this.

<sup>v</sup> This does not mean that the QSE did not lead to consequences that were ethically good. This category of ethical, as with the other qualities, is about *a quality of the experience itself*.

<sup>vi</sup> In considering the noetic quality of each QSE, I am including consideration of this question: ‘Does the QSE appear to be a source or re-affirmation of what the headteacher takes to be knowledge of the transcendent (e.g. the existence of God or the power of nature)?’ The answer to this does not depend on whether they explicitly say this necessarily, but is an interpretation on my part drawing from the interview as a whole.



## **9.2 Headteacher 1: Paul**

### **9.2.1 Introduction**

Paul's school, a Roman Catholic voluntary aided secondary in a deprived area of Bellwood City, had recently come out of special measures. This is Paul's second headship, both of them being in schools judged to be in severe difficulties by Ofsted inspectors when he took up post.

Paul's faith is a living part of his daily life. For Paul, the Catholic ethos and the centrality of Christ is vital to the school's improvement and educational strategy. He emphasises the dignity of pupils and giving time to them, spending every lunchtime and one break each day with the children, encouraging them to talk to him, focusing on what they have achieved and praising them. For Paul, music is a "wonderful way" to bring staff and pupils together – in assemblies and performing, as he himself does, in the school band (playing saxophone and drums).

Whilst Paul has a highly contextualised, religious vision, he is at pains to point out that spirituality is not dependent on a religious foundation. In his survey questionnaire he agreed that the spiritual in schools can take into account the idea of a transcendent power which may be conceived in religious or secular terms. For Paul it is the inner light of the child which he is working with, and that is no different whether it is in a Catholic school or not.



I think the religious aspect is the cement which will bind the bricks together... It's like looking at something which is properly pointed and cemented you can actually see that's a good strong building. Whereas you can see some walls [without cement], country walls, and you say 'how the hell are they staying up?'. Well they're staying up because it's a good well-built wall... In certain schools which are not necessarily Catholic-based, Anglican-based, Jewish-based, Muslim... it may well be that they still have a good strong spirituality, although it's not explicit but it's implicit. I just think if I'm going to live in something I'd like the cement.

**Paul**

### **9.2.2 Quintessential Spiritual Experiences**

Prior to the interview he had thought about what to say and had written down a number of points. He wanted to share how he felt that amongst the factors influencing him to take up both his previous post and his present one, was a sense of Divine guidance.

Paul applied for the headship of his previous school – “probably the most difficult job in Bellwood City at the time” – because “I think somebody was giving me a nudge to actually go for it. I think Christ was with me and supported me”. Although the school began to improve, the diocese decided to close it. Paul explained that he had opportunities then to “become a consultant, do all sorts of things and basically earn mega-bucks”. However, he decided to take up his current headship in another very difficult school environment. It was not an attractive prospect.



You don't go through the whole thing again that you've just gone through for two or three years... with baseball bats and fights and drugs and all sorts. You don't go through it again when you're getting a little older.

**Paul**

But in the event he went with his commitment to stay working in difficult areas and the encouragement of parish priests and others to come to his present school. In addition there was another influence.

There was somebody telling me to apply for this position. [interviewer: like an inner voice?] Yes. And I think that God pushed me here and wanted me to be here.

**Paul**

As Paul was telling me this his voice lowered. There was a stillness about him and a quality in his expression that seemed to convey that this was a special experience of deep significance to him.

For Paul, transcendent power is the power of God. In the illustrations he gives he refers to being nudged, an inner voice and God pushing him. His awareness is bound up in the reality of this power working in and through him for the good of others. It is more than a belief. There is communication and influence from the highest spiritual authority, which Paul experiences internally and follows, knowing his welfare and the welfare of others are bound up in this.



A noetic quality can be seen: “I can do [my current headship]... and know that I have the backing” of Christ. He was also aware of the support from this power during the stresses of his previous headship (see below). An ethical quality is suggested, in that Paul is ‘nudged’ by Christ to take directions in his professional life along the ethically superior path, i.e. to apply for positions heading schools in very difficult circumstances rather than easier career paths.

A life-enhancing quality can be seen through Paul’s saying that Christ gave him strength and support and helped him to cope with the stresses and strains of headship in these schools.

Christ was with me and supported me because... it was the Wild West up there, in [his previous school]. And in 13 months we created a calm because there was a commitment from the heart and the head and I think what Christ did was to give me the strength... My wife said whilst I was curriculum deputy I would often... wake up [during the night with the stress and strain] ... And then you went to most probably the most difficult job in Bellwood City... She said you slept soundly. I slept soundly in one of the most difficult jobs.

**Paul**

There were no clear pointers to a quality of profundity in his account of his experiencing of transcendent power. This is not to say that it is not profound, but as the interview data do not point to this it is noted as ‘not explicit’ in Table 9.2.



### **9.2.3 Relevance of Quintessential Spiritual Experiences to Leadership**

Paul strongly agreed on the survey questionnaire that he is inspired and supported in his headship by transcendent power (Table 9.1).

#### *9.2.3.1 Inner Resources*

This power is for Paul a sustaining energy in his life, a vital inner resource. The examples he gave of experiencing the transcendent are about his being prompted and guided, and being given strength to carry out his duties. They are about a feeling of connectedness to a greater power, being strengthened in his work for the greater good and knowing that there is this supportive power.

#### *9.2.3.2 Cultural Linkages*

This power is a critical influence on his work. His sense of the reality of this power for him underpins his vision for the school community. Paul sees that about two years from the time of the interview there will be a much stronger light in the community - an “inner light”. This will be achieved through building relationships and by holding to the vision of Christ in everybody. Because he carries the awareness of this light within himself, he strives to help others to see it in themselves so they will recognise and appreciate it in others.

In how he describes his style of leadership there are glimpses of a transforming model. A concern with ethically-centred change can be seen, especially the end



values of equality, community and security. The first two are most closely reflected through and bound up with his religious contextualisation. So, for example, equality of children is about the vision of Christ being in everyone and all therefore equally deserving respect. Paul works to vitalise the school community, emphasising the importance of building relationships and each recognising the inner light of everyone else. He emphasises security. Most of the children come from deprived and challenging backgrounds, so the school needs to be a stable environment which they can trust and rely on. A concern to try and meet higher needs can be seen in his focus on the holistic well-being of the child, especially children's spiritual needs.

Paul's QSEs have a bearing on his concern with ethically centred change in three ways. First, they give him a personal experiential basis to his passion for the mutual recognition of inner light as a unifying element of community and humankind. Second, Paul's openness to the experiencing of transcendent power helps him to understand the importance of this to people's well-being. Third, the QSEs which encouraged and "nudged" him to seek headships in very difficult areas played a part in prompting him towards the higher ethical path, putting his abilities where they were most needed to serve the greater good of others.

In relation to dispersed empowerment the indications are complex. Paul knows he is charismatic and sees himself as using this to full effect - for example in getting the message of Christ across in assemblies and in trying to bolster children's confidence and belief in themselves. He describes the essential quality of leadership.



It's a vision. I think you have to be a visionary. The vision has to be shared, understood, meaningful... [reflecting] the fundamental philosophy of seeing the vision of Christ in everybody.

**Paul**

Each time I give a speech I can see people saying it in their mind he's going to say the vision of Christ, he's going to say dignity, he's going to say achievement, enjoyment and high expectations for all irrespective of ability. And yes I do, each and every time because if you mention something people will start believing it... you say it and you say it [and] people will start living that vision...

**Paul**

Catholicism sets the contextualisation of spirituality for Paul, so the policy approach to spirituality comes across as largely closed (Chapter 1).

Whilst Paul adopts a heroic, visionary leadership style which is often criticised as top-dog and hierarchical (Chapter 5), other indicators suggest there are some aspects of dispersed empowerment in his leadership style. He works hard to raise the self-esteem of pupils. This not only helps them feel good about themselves but also, Paul emphasises, enables them to overcome a lot of their barriers to learning. Paul works hard to help pupils, and staff, to become aware of their own inner light and to recognise and respect it in others, and to know that there is a higher power. Encouraging pupils to be more aware and confident is likely also to help them to become better able to understand and appreciate their own spiritual needs.



To sum up Paul in relation to cultural linkages: These are strongly influenced by Paul's religious beliefs (the cement as he puts it above) – hence, for instance, the forcefulness with which he repeatedly conveys the message of the centrality of Christ. The experiential side – his QSEs – on the data available acts mainly to reinforce what he is trying to do and underpins his quest for the mutual recognition of inner light.

## **9.3 Headteacher 2: Ray**

### **9.3.1 Introduction**

Ray's school is a Church of England voluntary aided primary in a suburb of Bellwood City. He is a committed, practising Christian (a member of the Free Church Brethren). Like Paul, Ray strives to live out his faith, and devotes a lot of time and energy to the spiritual welfare of those in his care, teachers as well as pupils.

When Ray first took up headship (his first headship) at the school he described it as “a very flat, very hard working academic school that was quite spiritually bare”. Staff were “factionalised” within a “culture of criticism, blame and guilt”. He set about developing a Christian ethos and a new culture that embraces a work ethic and a caring ethic (encompassed in “a spirituality that I've tried to give out from what I do”) and which is about development, encouragement and support, openness and frankness.



Whilst Ray has a highly contextualised, religious vision of what leadership and life in his school should be about, he does not believe that spirituality is dependent on a religious foundation. In his survey questionnaire he agreed that the spiritual in schools can take into account the idea of a transcendent power which may be conceived in religious or secular terms.

... at the back of it all is that awareness that there's something greater going on... that's where the spirituality actually comes in and marks the school. Because spirituality I feel can come into a school regardless of the fact that the head's a Christian or not a Christian. Because you can still go into some schools where there's an absolutely incredible buzz... it's a warmth of person and personality that that unique individual has and drives the school... you can separate in some very unique cases Christianity and the spirituality which stems from a Christian belief... But I think if you talk to people like that, then within their lives there is another power that moves them and drives them, that develops that transcendency and spirituality within them.

**Ray**

### **9.3.2 Quintessential Spiritual Experiences**

Ray approached the interview with much enthusiasm and had a lot that he wanted to share. Like Paul, he had prepared for the questions prior to my coming. For Ray, awareness of the power referred to in the Hardy question is continuous (Table 9.1). This came across in a variety of ways. He talked about God's love and strength and



the sense of calm, peace and forgiveness that he finds from laying his burdens before God in church. He mentioned awareness of angels as part of his “embedded reality”. He talked about the importance of regular and sustained prayer. It is clear that Ray frequently opens himself up to God to seek help, not just in church but in everyday life including his professional work, and that he is aware of receiving help. An example is given below. But Ray was also at pains to explain that he does not always get the response he feels he needs; in a humorous way he explained how the struggles of life leave you wishing that God would do more to make things easier.

Ray focused on two examples of experiencing transcendent power that related to his leadership. The one was an example of inspiration from God, the other the sensing of Divine presence in collective worship.

The first concerned an Easter play about which Ray spoke at length. He is continually searching for a different way of putting over the gospel message about Easter in a creative and entertaining style to families who are not churchgoers. This year, he explained, he had “really felt empowered to write and create... something different”. This was a play that Ray devised, drawing on books and a film that provided ideas, and which contained the usual Easter story. But one of the things that made it different was that the story was told through a courtroom drama in which a disciple was being prosecuted for treason by the High Priests. The idea of using a courtroom as a dramatic device came, by Ray’s account, from opening himself to Divine influence – “when you sit and open your mind to God”. There was another example which Ray gave of his being helped, through his openness to



divine inspiration, to be imaginative. When working on the resurrection scene, he felt strongly inspired to go to a particular bookshop where he obtained a book that led to a novel way of conveying the impact of the resurrection through a guardian angel acting as a witness to the court.

Ray's account of the play illustrates how experience of transcendent power can be one contributory influence in a process of human endeavour and hard work. Ray drew from his inner resources and a variety of other sources as well as the QSE type experiences, and took responsibility for the whole exercise. The play went down very well with virtually the whole school community but Ray was at pains to point out that he felt his own communication failings were responsible for a very small number of parents who were disgruntled because their children had been left out.

The second example Ray gave was about collective worship.

There have been times within the collective worship that you actually feel as though God's presence is just there and tangible and everything has just sort of come together. It's that holistic experience of the prayer, the praise, the worship, the story and everything you get out of the story, that ties it together, that makes that sort of experience just wow! And the kids' response is just stunning when that happens.

**Ray**

There is a noetic quality associated with the inspiration from God in connection with the play – namely, the ideas which came that helped Ray devise creative ways



of conveying the message. He also has a knowledge from experience of there being this power to turn to for support and guidance.

Ray felt empowered in writing the play, which points to the life-enhancing quality of the experience. Calm, peace, strength and forgiveness are how he describes what prayer and opening up to God generally bring.

When he talked about those special collective worships where he could feel a presence, his face lit up and I could sense that for him these times had a feeling of heightened reality. He described these experiences as “just wow!”. This points to the profundity - the vividness of the reality – of those experiences.

An orientation to a higher good and stirrings of ethical feelings are implicated in parts of Ray’s continuous awareness, where he describes it as experiencing of God’s love and forgiveness.

### **9.3.3 Relevance of Quintessential Spiritual Experiences to Leadership**

Like Paul, Ray strongly agreed on the survey questionnaire that he is inspired and supported in his headship by transcendent power (Table 9.1).

#### ***9.3.3.1 Inner Resources***

There are a number of examples provided by Ray in which quintessential type experiences are relevant to his inner resourcing. Firstly, there is inspiration which



gives direction, as with the Easter play. Secondly, he receives healing in the sense that he benefits from the calm and peace that he experiences when he lays his burdens before God. Ray indicated that this contributes to his ability to cope with stress. Thirdly, he feels empowered, as he was to write and create the Easter play. He also draws strength in two ways to deal compassionately with his own weaker “worldly side”: through his belief in God, but also experientially through the experience of transcendent power as God’s love and forgiveness. Fourthly, he is strengthened by the knowledge that he has this source of higher guiding influence to turn to.

#### *9.3.3.2 Cultural linkages*

Ray has a strong belief system but it is strongly backed up by his experiencing of transcendent power. The way that he seeks support from and relates to the transcendent is reflected in the culture he is trying to create in the school.

Examples of an orientation to ethically-centred change can be seen. The end-value of community is especially prominent, expressed through the metaphor of the family. Ray describes the school as like a loving, extended family that takes in people beyond the school itself. Like Paul, there is a concern to try and meet the more fundamental and enduring, higher needs of people, which is evident in his concern with holistic well-being of the child, especially their spiritual needs, and a more holistic curriculum which reflects this. As with Paul, his openness to the experiencing of transcendent power helps him to understand the importance of this to people’s well-being.



Because Ray is such a devout believer and believes wholeheartedly in the power of prayer and its healing effect, and because it is a way that everyone in the community can be involved in helping each other, he has made prayer a very high profile activity in the life of the school. It is clear that the experiential side – the healing and strengthening mentioned in relation to inner resources - acts to reinforce this centrality. He is able to talk from that reality, emphasising the “peace and... calm that come through prayer”. Pupils are encouraged to see the power of prayer so that “even if it’s the worst thing that happens in the world you know there’s someone holding your hand”. There is a parent support prayer group, a prayer box in the school and a notebook for the prayer group is kept of concerns and individuals (staff, pupils, parents and others) in need. For instance, “where staff are stressed we pray for spiritual peace”. This is a very important way in which Ray sees the school as having a positive influence on people’s well-being.

Ray seeks to raise people’s ethical aspirations and conduct through creating a culture of encouragement, support and openness rather than criticism, blame, punishment and guilt. He is trying to change the approach of staff to discipline. He sees himself as acting as a catalyst for transforming disciplinary behaviour, so that forgiveness and an opportunity to try again is central. The divine forgiveness that he experiences leaves a powerful impression on Ray that acts to reinforce the importance of forgiving others.

In relation to dispersed empowerment the indications are complex. As with Paul, there are shades of the heroic leader in Ray. Central to his strategy was to set and communicate a vision of the school. In his very first meeting with parents, the one



thing he emphasised was his belief in the Father, the Son and the Holy Spirit. He did this to establish a “solid baseline” so that people “knew instantly where I was coming from”, by making sure people knew what he wanted from them, which was to “travel in a certain direction with me”. For Ray, leadership is a gift from God. It “comes naturally... And it’s like scripture. It’s given to some to be leaders, and others to be preachers...”. His view of leadership is set within a highly contextualised understanding of spirituality which pervades his approach. He creates a relatively closed policy discourse through the signals and messages that make up a significant part of the cultural linkages of his leadership: terms like Father, Son and Holy Ghost, the stress on prayer, angels, etc., and the evangelical strand to his leadership.

On the other hand, Ray is concerned about fair distribution of opportunities and the empowerment of others, and examples of dispersed leadership could be seen in his account. Ray talks about giving teachers the opportunity to be “brave and daring”, by which he means giving them the support to try out ideas in a climate where there is not a fear of criticism if things go wrong. Rather, people are encouraged to try again. Equal respect for all – whatever their place in the school – is emphasised. This is reflected in the encouragement of open dialogue and an ‘open door’ policy. Ray aims to strengthen people and raise their self esteem so they feel empowered to do things themselves and to be creative. The philosophy extends to children who, Ray says, are empowered to apply their learning in different situations and to choose the charities to be supported through the school.



Ray draws a lot of strength from transcendent power. As this is given to him, so he tries to mirror that in his relationships and conduct with others.

God ... is someone who will come and sit with you and talk to you, be part of you and guide you and steer you, and I think doing that with people makes them blossom, and empowers them because they know that they've got the trust to actually do that.

### **Ray**

Transcendent power, which is the essence of QSEs and which he contextualises in terms of his strong Christian belief, has a central and natural place in the cultural linkages of his leadership.

## **9.4 Headteacher 3: Mike**

### **9.4.1 Introduction**

Mike's school, a non-denominational secondary, headed the LEA league table of schools at the time of interview (having been near the bottom eight years earlier when Mike took up his headship) and is in a rural area of Sandelwood County. This is Mike's second headship.

Mike describes himself as a Christian of no particular denomination, from a Christian family who were not regular churchgoers. He emphasised that as a



headteacher he was not in the business of proving to pupils that God exists, but went on to stress how important it is for pupils to realise that they should

not shut off feelings that you might have even though you can't define them, prove them or justify them. You just enjoy them and relish them and be enriched by them. Music we use a great deal and the school promotes the arts for that reason - drama, theatre, dance, and music and art.

### **Mike**

For Mike, spirituality is of some importance personally, and he does connect it to his leadership role. Spirituality is “certainly something to do with an awareness of the human condition and what makes people tick” which is an essential dimension to leadership. He puts emphasis on a gentle but firm style of leadership. As compared with Paul and Ray, he indicated uncertainty on more survey questions concerning spirituality. For Mike definitions are limiting. Spirituality is different to everyone. “If you start trying to define terms you probably end up getting nowhere. [Spirituality] means something to somebody and that's good enough”.

Religious language does not occur in the way he talks about spirituality, or about his leadership and the educational life of the school. There were two reasons for this, Mike explained. Firstly, he does not feel comfortable talking in highly religious terms. Secondly, it would not go down well with staff, pupils or the local community. Mike sees himself as more about honouring the spirit of Christianity. He is not engaged in progressing or expressing his personal spirituality under the guidance of any specific group, spiritual practice or course of study. His philosophy



is about happiness, generating enthusiasm, enjoying life and the arts, and involves an absolute belief in people - that if you do not put them under limiting pressure they will achieve more.

#### **9.4.2 Quintessential Spiritual Experiences**

Mike arranged for me to come to the school on a day that the children and most staff were off-site so that he could relax and concentrate on the sharing. He told me he had given considerable thought to the questions during the weeks prior to my coming, and chose to talk about two periods of spiritual experiences in his younger years that he felt had had a profound effect on his development.

The first period occurred as a boy – about 10 or 11 years old - during a trip around the world. His father had taken early retirement, sold up everything and taken his family to see sights all over the world. Mike talked about sailing on the Pacific Ocean as an instance and the impact of not seeing another soul for days, with the horizon all around, re-inforcing the enormity of the planet .

I remember going to Tahiti. It was about five o'clock in the morning. The sun was just beginning to rise... [Tahiti has] volcanic mountains which are very pointed. The light was coming up behind us and the mist was shining on these mountains.... there was this huge [expanse] of sea which was almost indescribable. I don't think I have the words. Out of the mist came these jagged edges, as if from nowhere. Moments like that were mystical, magical, caught my imagination very powerfully.

**Mike**



The second period occurred a few years later.

I did have a fairly strong religious experience in the sense of being made aware of maybe some sort of powerful guiding hand.... I was a singer. I was a lay clerk at... [a] cathedral... That was a very powerful experience, being aware of this building which was often dark especially in the winter months. In the choir stalls in the heart of the cathedral, a big big building [with] these tiny choir schools. We were singing matins at four in the afternoon and the light was only there [concentrated in one part of the building] and you felt as if you were in someone's womb, and singing this beautiful music that just went round. That was quite magical.

**Mike**

None of these experiences carried a certainty that they involved a sensing of the presence of God. Mike was unsure whether they could be characterised in this way and appeared not to wish to ascribe to them a religious interpretation. However, his descriptions, which elaborate on his positive response to the Hardy question, appear to point to a kind of experience which had a vividness that for Mike put him in touch with a far greater reality. The experiences had a noetic quality. The Tahiti experience gave Mike a sense of a greater power at work within nature. The times in the cathedral gave an awareness, of "some sort of powerful guiding hand". But these experiences also left an uncertainty about the nature of this power or greater reality.



These experiences stirred in Mike important spiritual feelings, which point to their life-enhancing quality. For instance, the times in the cathedral “created an environment in which one felt some stirring of wonder and imagination and awe, all those things that you would probably recognise as spirituality”. The profundity of the experiences is suggested by Mike’s description of them as “magical” and “mystical”, his emphasis of their power, and their deep and lasting impression.

Mike does not draw attention to an ethical quality. This does not mean that it was not present, but as the interview data does not point to this it is noted as ‘not explicit’ in Table 9.2.

#### **9.4.3 Relevance of Quintessential Spiritual Experiences to Leadership**

Mike agreed on the survey questionnaire that he is inspired and supported in his headship by transcendent power (Table 9.1).

##### ***9.4.3.1 Inner resources***

Mike sees the experiences as a resource in his school leadership because of their continued influence on his life and ideas. What he believes is most important is that having received them they should flow over into and form a part of his educational role as school leader:

... you’ve got to receive these stimuli but then you’ve got to be able to share them. Now I think that there are some guys that I have a very high regard for



that would not find it easy to share... I find in assembly for instance, when I meet the kids most, that I don't have any problem with that. I suppose being a musician that's what you do. You're taking your imagination, your insides, then presenting them to the outside... It's just what I do.

**Mike**

Mike's elaboration of how transcendent power inspires his leadership, discussed below, also suggests that sensitivity to the power of transcendence in others – pupils for instance – is another part of his inner resource.

*9.4.3.2 Cultural Linkages*

There is a strong orientation to ethically-centred change. For Mike, being inspirational is a key quality of leadership. It is about inspiring “people to think and to be motivated beyond the utilitarian”. Setting targets, like those in the national curriculum and key stage tests, limits people's aspirations and what constitutes a good school. It sets limits to “the human spirit and the imagination and ambition”. School leadership is about encouraging “people to reach for the stars” and making “damn sure that they realise that they can jump as high as they want to”. It is about inspiring them and generating enthusiasm for themselves. This places an emphasis on the end-value of liberty, which is not to say that he does not place importance on the other end-values. Rather, freedom of the human spirit and aspirations is what he stressed in talking about his leadership.



A concern with ethically-centred change is apparent in Mike's emphasis on opening pupils to "feelings that you might have even though you can't define them, prove them or justify them", which is about people's higher human needs as an integral part of their well-being.

Mike agreed on the questionnaire that he was inspired by transcendent power in his headship. In the examples he gave in elaborating on this it is possible to see a mutual raising of ethical aspirations and conduct, the second element of transforming leadership.

He gave as one example his utilisation of an archive of school magazines going back to the Second World War and how he had used essays from older children reflecting on their relief at the end of the war that they would not need to go and fight. Mike read out the stories from the original magazines to mark the fiftieth anniversary of the end of the war, and drew to the attention of present sixth formers that some who died then, commemorated by plaques in the school, were about the same age. This first example given by Mike seems to point to his, in quiet ways, feeling the sense of history as a spiritual inspiration and drawing on it and translating it externally into what he sees as spiritually strong educational experiences.

A second set of examples was about response to sudden death: a deputy headteacher in his forties and two pupils, both involved in accidents. Mike talked about being inspired by the children's positive reactions to dealing with the deaths. Responding to what the children would like to do, this led to the idea of a memorial garden



which the school community raised funds for and worked together to create. On the assemblies marking the deaths:

The sense that everybody was joining in this act of remembrance was very powerful. The whole was much greater than the sum of the parts. In these assemblies it was almost tangible the way that they were relating to each other with a common thought, an idea, event.

### **Mike**

Mike is indicating that there is something ‘more than’ which is inspiring his headship in this set of examples. He said he could think of many more. He drew inspiration from the children. It appears Mike sensed some transcending power within the children. It flowed over and impacted upon his senses - the feeling of calm that came from the group and the mature way in which they were handling the situation. They knew what they wanted to do and Mike stepped back and allowed the children their space.

This is about respecting the needs of those for whom you have leadership responsibility, respecting their awareness of their own needs, the leader being elevated too by what occurs, and the designated leader not being the sole source of ideas and impetus to action. So it illustrates dispersed empowerment, the third element of transforming leadership. Part of Mike’s philosophy of leadership is also about giving staff space and freedom:



The less you ask of people the more they give you and that, it seems to me, is why the morale and the laughter in the staff room is so high because there is no pressure from me... Teachers will be their own worst critics; far worse than I could ever be.

### **Mike**

The spiritual experiences which Mike talked about are an important shaping influence on his leadership. Firstly, his view of what is most important in education (not setting limits to aspirations and imagination, and giving pupils opportunities to remain open to feelings invoked by art, music, etc.) draws from those experiences.

Secondly, they put him in touch in a deeper way with his feelings. They have contributed to his openness to sensitivities, including being sensitive to the feelings and needs of others, apparent in his description of being inspired by the pupils and in which mutual raising of ethical aspirations and conduct could be seen. Thirdly, they underpin his emphasis on respecting and being responsive to pupils (part of dispersed empowerment), based in a view that imagination and feelings are essential to people as human beings.

All of this is so naturally embedded in Mike that his orientation and perspective on the spiritual permeates the cultural linkages of his leadership. They are conveyed, for instance, through the events he attaches importance to and to which he draws pupils' attention (such as a sense of history and reactions to war which symbolise the individual in the continuity of time). These form part of the life of the school



and are characterised by a language or discourse which does not explicitly talk of the spiritual (unlike Paul and Ray).

## **9.5 Headteacher 4: Arthur**

### **9.5.1 Introduction**

Arthur's school is a non-denominational county primary school in the county town of Meadowshire and has a large number of children from "difficult backgrounds". Arthur described himself as an agnostic on his questionnaire. He had been brought up a Roman Catholic and intended to enter the priesthood. He visited Rome as a schoolboy, which included serving Mass in the Catacombs, having an audience with the Pope and going to the Pope's summer residence, which Arthur described as "very spiritual" experiences at the time because he "felt absolutely certain that this was the way". By the time he left Sixth Form he was no longer a Roman Catholic. He had been questioning the impact of papal policies such as those on contraception and his reading of literature, on existentialism for instance, had "moved very substantially... my faith" so that "I really felt that the human condition is one that is very much in our own hands".

Spirituality is very important to Arthur, which he connects to his leadership role in the school. Whilst he would be "hard pressed" to say he believes in God, he nonetheless believes "very powerfully" in the evolution of humankind towards something like Teilhard de Chardin's omega point of human unity in which the highest feelings (of love, appreciation of beauty, etc.) are reached by each



individual personality. As with Mike, Arthur is not engaged in progressing or expressing his personal spirituality under the guidance of any specific group, spiritual practice or course of study.

Arthur's view is that "It doesn't matter what background children come from and whatever beliefs or non-beliefs they have, the level of spirituality they can reach can be touched on in so many ways."

I think there is a very big danger in feeling that you have got to do this through Christianity or you have got to do this through religion because the extremes of those create the very opposite and they become judgmental and they become disheartening for everyone really. Particularly for children in a kind of environment that could be judgmental in that way.

**Arthur**

### **9.5.2 Quintessential Spiritual Experiences**

Arthur was clearly committed to the interview and happy to talk about his religious background, spiritual beliefs, his personal contribution to the school and the school's approach to spirituality. However, when it came to elaborating on his response to the Hardy question (which was 'often') he was less forthcoming, taking his replies in other directions. The account that came nearest to the quintessential type experience was when Arthur talked about school assemblies and being "very



moved by music and story and the atmosphere that those can create”. In an assembly

the feeling of spirituality is experienced... by the body present in the hall at times by the way the children are singing enthusiastically, by the way the story is told and its message and the moment of that and the celebration of children’s achievements... [Sometimes] there are those magical moments of silence where we’re all focusing perhaps on the same theme, the same idea or having the same feeling or the experience of the music. Spirituality is that otherness that cannot be reached if you just walked into that hall on your own and just hummed a song or just went in and told a story or thought something.

### **Arthur**

Arthur is referring to a sensing of transcendent power that is bound up with the collective experience, which he sees as a sense of “connectedness”. He is talking about transcending the norm and reaching something higher which has the sense of being an other reality and which he expresses in the term “otherness”. This is not just about emotional feelings of excitement. It is clear from the description, together with the context of interpretation that he provides about his beliefs, that he is referring to being in touch with higher feelings, especially through quiet moments in the group. In considering Arthur’s description, transcendent power for him comes over as being sensed more as an energy, which brings about within him and the assembled group a heightening of awareness of higher feelings.



This sensing of higher feelings points to a life-enhancing quality. The atmosphere is moving, and he describes these times as “magical moments”, which points to the profundity of the experience. Noetic and ethical qualities are not explicit. But they can be inferred to a point, in the sense that there is knowledge within Arthur that attunement to these higher feelings has been reached and that these represent the good (that which is ethically desirable) to which humanity is evolving.

### **9.5.3 Relevance of Quintessential Spiritual Experiences to Leadership**

Arthur agreed on the survey questionnaire that he is inspired, rather than supported, in his headship by transcendent power (Table 9.1).

#### *9.5.3.1 Inner resources*

For Arthur the moments to which he refers give to him a sense of being whole and of connectedness, and an experience of finer feelings which lift him towards ultimately what is important for his humanity.

#### *9.5.3.2 Cultural linkages*

Arthur has a strong intellectual approach to spirituality, yet one nonetheless which takes account of his own experiences.

If in our own lifetime we can experience these [higher feelings] that we can reach through music, through art, through our relationships, through the



ethos we have in our school well I think that's probably as much as we can expect.

**Arthur**

He answered the question of how his experience of higher feelings flows into his leadership by explaining how his background has equipped him with essential qualities and learning in his character. He came from a tough environment, but got into a school in which he could develop his own higher feelings.

School became the place where these areas could be taken further and I could go into this wonderful Tolkien world and the literature that appealed to me and the [classical] music that I particularly liked. And I think that's why coming into school as a profession the experiences of that have made me feel [that disadvantaged children should find school] a very special place and in that special place there'll be no difference in the level of spirituality that they will experience, providing that we can create it and give the opportunity.

**Arthur**

He works to replicate in his school in a disadvantaged community what helped him to develop. It seems to me that his experience of attunement to higher feelings, which he had in childhood, is the way he experiences transcendent power. But in the interview he did not make this connection explicitly. The impression I got is that his sense of the transcendent is reached through the "great joy and wonderful feelings through literature and music", in which he loses himself and is lifted up



above the norm. So he strongly emphasises the importance of music in the life of the school - playing choral music in assembly for example, and telling stories enthusiastically about music - as well as tolerance as part of the relationships of the school, so as to allow people to reach higher feelings.

A concern with ethically-centred change is apparent in this emphasis on higher feelings, which is about people's higher human needs as an integral part of their well-being. There is a concern too with equality, in giving children from disadvantaged environments the same opportunities for development as those from more advantaged backgrounds. Arthur's awareness of his own experience of a power or energy that helps him to reach finer feelings can be seen as underpinning his philosophy of learning.

I think spirituality is of the essence of learning in a way that ensures that people have a high esteem about themselves... and have opportunities to experience things that are magical... Above all, through the arts and through drama there is a real sense of spirituality where ...[through creativity] children are getting outside themselves, outside their proper environment, experiencing things that are beyond. I think spirituality for children is *the magic* of childhood. It doesn't necessarily have to be religious although it can be... It can be a success in something that raises their feeling about themselves to a high level. They just have this sensation and this feeling that is very enriching and very important to them and that is beyond the normal feeling they might have during the day.

**Arthur**



Regarding mutual raising of ethical aspirations and conduct, this is perhaps implicit to the collective experience in assembly cited above. The elevation to higher feelings is not something necessarily that Arthur does as the headteacher to others, but he benefits from or is raised by the collective experience too. At the same time, he sees himself as instrumental in creating and maintaining the sort of climate in the school that enables this.

Part of his strategy is to create an atmosphere in the school and classrooms which is conducive to creating in children special feelings. But he sees the need for dispersed empowerment in doing this. It has to involve all the adults in the school. Most important is showing

respect for each other, listening and making the child important. It doesn't matter what the child needs, it has to be dealt with there and then... It's reaching out to something that all of us probably haven't got individually but together in this [atmosphere of spirituality] we can probably achieve.

**Arthur**

But he does not want to be seen as the heroic, dominating style of leader. The best kind of leadership

... is an enabling role and one that is giving people opportunity and setting a tone in the environment rather than a great headteacher figure who can dominate the situation and people are in awe of him.... If a child has a wonderful idea then we'll do it.

**Arthur**



Like Mike, Arthur does not bring spirituality explicitly into the cultural linkages of his leadership. It is implicit in what he attaches importance to. What he conveys as important are those features of school life that he has found to be crucial to creating an environment in which higher feelings can be reached.

## **9.6 Headteacher 5: Helen**

### **9.6.1 Introduction**

Helen's school is a small non-denominational county secondary in a rural area of Meadowshire. It was her first headship.

Helen described herself as an agnostic on her questionnaire. She had been brought up a Roman Catholic and "an awful lot of the values" have stayed with her. The music, smells and atmosphere of the church had deeply affected her, but what she could not accept were its ceremonies, rituals and symbols. Helen is not engaged in progressing or expressing her personal spirituality under the guidance of any specific group, spiritual practice or course of study. Although for Helen spirituality is of some importance, she struggles with the whole issue of religion and spirituality because there are not the answers in the way that there are with science:

.. for me the whole difficulty of religion, spirituality, is that we haven't got the answers...I say this I suppose as a scientist and a biologist.. It isn't something that if you just studied a bit more, yes, bingo, you'd find the answer.

**Helen**



It's difficult because... you don't know the answer and you need to have something to cling to, you need some sort of thing to fill that void.

[interviewer: what's your thing that fills the void?] I don't, I haven't got, you know, I, it's just something that you just, it just returns to the same question.

**Helen**

### **9.6.2 Quintessential Spiritual Experiences**

Helen had expressed uncertainty on the survey questionnaire about spirituality being about the transcendent or concerned with a human capacity to sense transcendent power. When I asked her about the Hardy question, she said that she knew what she meant when replying to it ('often') but could not elaborate. This difficulty did not seem to be one of language or a reluctance to share. There is little therefore from Helen's interview that points towards the conceptual description of the quintessential type of spiritual experience.

Helen did not change her mind about her response to the Hardy question, by saying she had made a mistake in answering 'often' on the questionnaire. It could be that she has a very low key awareness of sensing transcendent power, but nothing came through to substantiate this from the interview.



### **9.6.3 Relevance of Quintessential Spiritual Experiences to Leadership**

Helen disagreed that she was supported or inspired in her headship by transcendent power (Table 9.1). This is consistent with the fact that she has difficulty in giving examples of the quintessential type of spiritual experiences. It is not possible therefore to explore the relevance of the latter to her inner resources and the cultural linkages of her leadership.

## **9.7 Headteacher 6: Joy**

### **9.7.1 Introduction**

Joy's school, a non-denominational county infants school, is in a small town in Sandelwood County. It was her first headship and at the time of interview she had been in post for two years. Joy described herself as a Humanist on her questionnaire and does not come from a religious background. She is not engaged in progressing or expressing her personal spirituality under the guidance of any specific group, spiritual practice or course of study. For Joy spirituality is of some importance personally.

Joy's guiding philosophy is not imbued with any religious contextualisation. She strongly agreed on the survey questionnaire that spiritual development in schools can be defined in such a way as to be acceptable to both those with religious and secular beliefs.



### **9.7.2 Quintessential Spiritual Experiences**

Joy forgot that I was coming until moments before I arrived. She was rushing around and had a meeting she needed to go to in an hour's time. Rather than postpone she was keen to go ahead in the time available.

In elaborating on the Hardy question, Joy referred to the power as a “bigger feeling” and said that “I don't know how to explain it”.

It's this sort of feeling of continuity and being part of the whole... It's hard to describe, I'm sorry. I feel embarrassed talking about it to be honest... It's something that's very, it's very deep inside and it's very difficult. I think sometimes people even find it embarrassing just to put into words because it's... bringing it out, isn't it. It's very personal.

**Joy**

She feels this power most acutely within relationships when helping children and parents and can feel its effects on others. For example, she spoke of an awareness of its being there when severe difficulties are starting to be resolved with families. She talked about ways in which she tried to support families when they had problems (a mother with alcoholism was one example); how she could get a sense of their difficulties and how, as over time they were able to tackle the problem, something more could be sensed as they talked things through:



You can feel that things are going to be better... The child relaxes and the parents relax and the whole thing can move on then and it's sort of like healing.

### **Joy**

She agrees she has an intuitive sense: "You can be talking to people and you know if they've got difficulties. You can tell. You can feel that things aren't right". She also referred to sensing events and things in advance of their happening and gave a number of examples. She said she did not know where this came from, just that she has this inner knowing which always proves correct and has grown stronger over the years as she has learned to trust it. Although it was difficult for Joy to describe the greater power in elaborating her positive response to the Hardy question, she nevertheless gave the impression that her intuitive sensing is linked to this 'bigger something' which she struggled to describe.

As a Humanist, Joy does not conceptualise this greater power as God or as necessarily involving a metaphysical reality. She sees the power as beneficent and greater than the emotions of herself or others whom she is interacting with. From what she has comprehended of this power, she sees it as supportive, healing and helping to move things on. But she is not able to give it a name. Joy emphasises that love is essential to spirituality. She refers to her Christian friend's love of God and attempts to describe with great difficulty the focus of her own love - the wider family of mankind, nature and the continuity of life. At one point in her description of love she says:



Love to me means, sounds silly I know, trees, and just green and smelling the air. It's feeling that the children are all part of this. I don't know. It's just this lovely, they're going to go on.

### **Joy**

Although Joy on the survey questionnaire indicated 'once or twice' in response to the Hardy question, it became clear in the interview that the frequency was far greater than this.

The noetic quality of what Joy talks about is the awareness of that "bigger feeling", which is her way of describing the greater power, and intuitive insights. The life-enhancing quality is pointed to in the healing sensed through which people were able to "relax" and "move on". A degree of profundity is indicated by the feelings being "very deep inside" and the difficulty Joy has of fathoming and explaining this sensing. An ethical quality is apparent in the experiencing of love which Joy highlights in her attempt to describe transcendent power.

#### **9.7.3 Relevance of Quintessential Spiritual Experiences to Leadership**

Joy did not respond on the survey questionnaire to the question about being inspired or supported in headship by transcendent power (Table 9.1). But it became clear in the interview that it has a relevance to her leadership.

##### ***9.7.3.1 Inner resources***



Joy, of the seven headteachers, places most emphasis on knowing through feelings and intuition. There seems a fine attunement to people and situations which is an integral part of her practical activity in helping to deal with issues. For years Joy had not trusted her intuition, but now, she said, “I think you’ve got to stand by what you feel”. There were two elements to her intuitive sensing. One is awareness of difficulties or needs in others – for instance, parents, as mentioned above, or, in another example she gave, a child’s need to be ‘centred’ and given a firmer orientation. The second is about precognition. One example was a scene coming into her mind of a forthcoming meeting with a family, revealing a wider picture of difficulties facing the family. She mentioned how it enables her to prepare better, and emphasised how she uses this positively, constructively and with sensitivity. She stressed she has never spoken about this intuitive sensing to anyone but that it is an important part of her leadership.

#### *9.7.3.2 Cultural linkages*

Looking at Joy’s leadership through the lens of the transforming leadership model, the ethically-centred focus that is emphasised is well-being. For Joy the greater power is about healing, moving relationships forward and helping people. The acuteness of her sensing of a feeling of continuity and connectedness, which she finds hard to describe, underpins Joy’s approach. This approach is not only about putting children at the centre and treating them with respect but also treating them as part of the whole and a continuing process of development from one generation to the next. It is about making time in a busy schedule to give attention to children.



She gave an example of a child who needed to talk and could turn to the teacher, the dinner lady and then to the headteacher herself.

The quality of relationships in the school, amongst staff and pupils, is central to Joy's thinking.

It means having a feel about the school, that it's caring, that there's a feeling that the children are important, that we see them as part of this whole wider vision of the world really... It's a feeling that this is the generation that's going to go on and you need to treat them with respect and care and kindness so that they will blossom and progress.

### **Joy**

However, her strong personal experience of what she calls the 'bigger feeling' and intuitive sensing do not appear to translate into an emphasis in the educational life of the school on ways of encouraging pupils to be open or sensitive to these feelings. This contrasts with the cultural linkages of the other headteachers (aside from Helen) – for instance, the activity of prayer which Ray gives emphasis to, and the arts and music which Mike, Arthur and Violet attach great importance to. On the questionnaire, Joy agreed that spiritual development is at the heart of what good school education is about, but was uncertain about her contribution to this as a headteacher.

To sum up the relevance of Joy's spiritual sensing to her leadership: Firstly, her acute sense of connectedness and what she calls the "bigger feeling" forms a



foundation for what is central to her educational philosophy, namely building children's self esteem through the expression of love and respect for them by everyone in the school. This is strongly reflected in the cultural linkages of her leadership, through the high priority she gives to the quality of relationships throughout the school. Intuitive insights also inform her leadership. These are a natural, inherent component of how she relates to people as headteacher.

Secondly, less prominent in the cultural linkages of her leadership is an emphasis on ways of encouraging sensitivities as noted above. This may be related to her reticence about sharing her ideas about these transcendent, intuitive feelings. They are privatised, in the sense that the beliefs she has about these are kept separate from her professional beliefs and practice.

## **9.8 Headteacher 7: Violet**

### **9.8.1 Introduction**

Violet's school is a non-denominational county primary school in the county town of Sandelwood County. It has a high proportion of ethnic minority, Muslim children. At the time of interview she had been headteacher of the school for two and a half years.

Violet is an atheist, from an atheist family background. She said during the interview, "I suppose if you wanted to put a label on me, I'm a humanist in some respects". Spirituality is very important to her personally. She is not engaged in



progressing or expressing her personal spirituality under the guidance of any specific group, spiritual practice or course of study.

Violet strongly agreed on the questionnaire that spiritual development in schools can be defined in such a way as to be acceptable to both those with religious and secular beliefs; and that spiritual development in schools can take into account the idea of a transcendent power which may be conceived in religious or secular terms.

The enthusiasm for my coming was obvious in the welcome that was given. Violet had spoken about my coming to the school's RE teacher (Rose), who came to say hello. Rose is a practising Christian. In the light exchange between the three of us, Violet invited Rose to be part of the interview and Rose agreed. There appeared to be a good rapport between them and I was happy to include her. Nevertheless, Rose gave space to allow Violet to answer the questions I put to her and contributed points which qualified Violet's responses, speaking more about her own contribution to the school towards the end. Violet commented during the interview:

Rose and I have a laugh because I go to Evensong at the Cathedral, quite regularly on the way home from work. Now as an atheist I don't go there for the religion, I go there for the sheer beauty of the singing and the music. Now for me music is incredibly important to my life, incredibly important. I can lose myself playing music [piano, flute, recorder]. I can't live without singing. It's very important to me.

**Violet**



Rose had been at the school 11 and a half years at the time of the interview and commented that “historically the staff have always had their backs up, their hackles rising when you mention spirituality. But having said that, they’re open to discussion”.

### **9.8.2 Quintessential Spiritual Experiences**

In elaborating on the Hardy question, Violet talked about a number of powerful experiences. She chose first to focus on the collective power that can be felt with others and in which music plays a part.

I don’t feel it as an external power. I think there’s a power from, of mankind.. [I]f you wanted to put a label on me, I’m a humanist in some respects because I believe in the innate goodness of man really... I know that there’s awful wars and there’s terrible things that are created by man. But I do think that it’s part of my role to find the goodness in people and to bring it out... that we’re working towards this perfection ... It’s not an external being but a power of being within a group and experiencing music or dance together and I find that very powerful, when I’m with a group of people... Last night ... I was just tidying up here after a barn dance... we were packing away, but the people for whom the barn dance was held as a village, they have this wonderful village community, communal spirit. And they all stood in a circle at the end of the evening and they sang ‘You’ll Never Walk Alone’, all holding hands and swaying. I mean, the power of that was absolutely wonderful... That was quite sacred really. And it went



on, they went on to sing something else... 'Such A Perfect Day'... All these very meaningful things and they were all holding hands together and... it was just stunning.

### **Violet**

Continuing her elaboration of her response to the Hardy question, Violet drew attention to the significance of drawing on the power and energy of nature. She talked about the importance of walking and rambling and how this puts her back in touch with nature: "It's like drawing a fresh breath of fresh air". She continued, explaining the importance of climbing.

It's quite hard work climbing and I have to do it and I have to get to the top because my life's about peaks as well and achieving... And sometimes at the top there's a very beautiful view. I mean it's just, there's no words for it, you just look and you drink it in. Other times obviously it's misty and you can't see a bloody thing. But life's like that, isn't it? Life is like that. It can be such hard work and you can't see anything when you get there. But other times you get to the top and there is a wonderful view and you know what it's all about and what you're here for.

### **Violet**

Whilst Violet does not believe in a transcendent or divine being, she readily identifies experiences in which she is affected by some power which is greater than the self. These occasions have a special reality and significance. The power has different facets according to Violet's account and she seems to be content to



acknowledge this. In connection with the group experience, she referred to it as a power of mankind, so seeing it as coming out of humanity (which Hardy acknowledged *might* be the nature of this power – Chapter 4, Section 4.5). In relation to nature she agrees with Rose that it comes from both within and without, is far more than the self and is not only a human product (which Hardy also acknowledged might be the case).

**Rose:** As you've picked up I think we [Rose and Violet] do complement one another quite well in this respect. But I think, I mean I get a lot of my refreshment from natural sounds. I'm a bit of a loner and I love to hear water, to hear the waves, to hear the wind in the trees, to hear the birds singing. And there's nothing I love better than to just take myself off and to hear these sounds. And just to be quiet. To me that's awe and wonder that's coming from without. If you like it's from within.

**Violet:** Yeah, yeah, yeah.

**Rose:** or without within.

**Violet:** Yeah, that's fine. I've got that as well. I get that.

**Rose:** You know what I mean?

**Violet:** Yes.

There is a noetic quality in these experiences as they are the source of being aware of the power of transcendence. Violet also emphasises that at times they can give that sense of knowing “what it's all about and what you're here for”. The life-enhancing quality is there throughout these, for example “absolutely wonderful”,



“like drawing a fresh breath of fresh air”, “climbing mountains... you just look and drink it in”. Their profundity is apparent too, re-inforced in phrases like it’s “quite sacred” and “just stunning”. An ethical quality is not explicit.

### **9.8.3 Relevance of Quintessential Spiritual Experiences to Leadership**

Violet agreed on the survey questionnaire that she is inspired, rather than supported, in her headship by transcendent power (Table 9.1).

#### *9.8.3.1 Inner resources*

Nature, beauty and music have an intense therapeutic, healing and uplifting effect for Violet. She has a passionate love of these and of walking and reaching peaks (climbing mountains both physically and, as she puts it, metaphorically). They are conducive to her transcending the everyday, putting her in touch with the greater power at work within humankind and nature as she describes it above, and enable her to maintain a balance and perspective as a leader.

#### *9.8.3.2 Cultural linkages*

Violet’s leadership of the school can be interpreted as reflecting her spiritual experiences. She is attempting to set up certain conditions, such as the sensitive use of music in the school, which are conducive to calmness and enhanced sensitivity on the part of pupils and staff. Violet’s sensitivities – her appreciation of beauty, of music, of dance, etc. – flow into her leadership. For instance, she has a “passion for



music and for creating it myself and for listening to others, appreciating others”.

From this appreciation Violet has introduced a variety of music in assemblies that work to calm the emotions. She encourages staff to do this when she is not in assembly though it is, according to Violet, a slow process.

Violet is looking to bring about, in terms of the model of transforming leadership, ethically-centred change. Like Joy the emphasis is on the pupils’ well-being, though, unlike Joy, Violet places specific emphasis and an explicit priority on ways of encouraging higher sensitivities.

I don’t have a faith in an external being as such. My faith and my spirituality comes to do with encouraging and enhancing and enabling children, people, adults to perform to their best and to achieve their potential. Not just in terms of academic achievement but actually to do with their persona in their relationships with others. So in nutshell that’s where I’m coming from, and that is... why I’ve introduced certain calm activities to my staff and I use it as a foundation for our school’s work. Now I mean it’s only being adopted little by little, it’s like dripping water on a stone, coming in new to a school, ... and it’s working with varying degrees of success with different [individual members of staff].

### **Violet**

Raising of ethical aspirations and conduct is evident in her emphasis on



responsibility:

... in my professional life at school. I have this, not exactly a mission, but I just want people to be able to take responsibility for their actions. .. I'm desperate for people to take responsibility too for the way they treat me and the way they treat other people as well. The essence of me is actually taking responsibility for what we do and accepting that we have an effect on other people.... and therefore we have to think about them carefully.

### **Violet**

Violet is not the heroic leader type, which can be seen in Paul and Ray. She is driven by a need to work towards perfection and to open up sensitivities to beauty, music, nature. To a certain extent her approach to the spiritual in the school may be seen as partially closed. The importance of music is non-negotiable, for instance. But equally, she is not the only source of change. There is a recognition of elements of dispersed empowerment. Violet recognises the changes she wants to bring in are dependent on others. This was apparent in the authority which Rose carried as the RE teacher. Rose complements Violet's approach, i.e. the emphasis on music etc., by recognising the faith-based spirituality in the school: Muslim pupils form a substantial proportion of the school's pupils and Rose is an important contact with the Muslim community and a member of a local inter-faith group.

There is a difference between Violet and Rose in their contextualisation of spirituality – Violet's atheism, Rose's devout Christianity. But there is a lot of common ground, as well as a solid bond between them. Some way into the



interview, before her first contribution to the discussion Rose wanted to make this point:

I want to say that everything that Violet has said is.. what I can support, even where I'm coming from as a very firm Christian. Everything she's saying is exactly what I would do, believe. It's just that I'm coming from a different direction, that's all.

**Rose**

Violet's spiritual experiences are strongly reflected in the cultural linkages of her leadership. Her natural sensitivities, regarding music, love of nature, seeing and drawing out the innate goodness of people, etc., are clear qualities which she expresses in the priorities and values which she seeks to set for the school.

## **9.9 Discussion**

### **9.9.1 Resemblance to Conceptual Description of QSEs**

With six headteachers, their accounts have some degree of resemblance with the conceptual description of the quintessential type of spiritual experience. In one case (Helen), it is not possible to discern this resemblance. With the six it is possible to discern indicators of sensing some transcendent or greater power, as well as some, if not all, the characterising qualities of the quintessential spiritual experience. Each of the six identify with and find meaning in the Hardy question.



Some were able to succinctly encapsulate the power they experienced within a context of meaning: Paul and Ray within a Christian context, and Violet within more of a humanist interpretation, so she described it as, in part, the power of humankind. Joy struggled to describe it and did not draw from a particular belief context, but found her own description in the phrase ‘bigger feeling’. Mike and Arthur did not have a clear terminology for referring to it. In their different ways, how each of the six headteachers talked about their experiences indicated that they felt connected to and part of something which was powerful and beyond the self.

None of the headteachers talked about malign experiences, i.e. experiences that were negative or involved a sense of evil presence. All six who elaborated on the Hardy question picked up on it as an orientation to the greater good.

The contexts in which these experiences take place are varied, as has been found with other studies of spiritual experiences (Chapter 4). Contexts included religious practices, music, nature, in groups and in isolation. It is worth noting that many of the experiences referred to occurred in group situations. These were mentioned by Ray and Arthur (both about collective worship), Mike (in a cathedral choir), Violet (in a variety of group situations) and Joy (in small meetings, with families for instance). Most spiritual experiences in the research discussed in Chapter 4 occur when people are on their own. Group situations may be more apparent amongst these interviewed headteachers because the study is linked to their leadership, which involves their working with people and group occasions such as collective worship.



This is not to suggest that spiritual experiences amongst these headteachers are predominantly in group situations, or that experiences in groups are the most important. Spiritual experiences away from other people were of great importance for Ray, Violet, Mike and Joy (who also talked of experiences in groups), and for Paul. What is illustrated by their accounts is that the quintessential type of spiritual experience can happen in settings where numbers of people present vary. It also perhaps illustrates that different factors can be at play which open a person's sensitivities to a greater power.

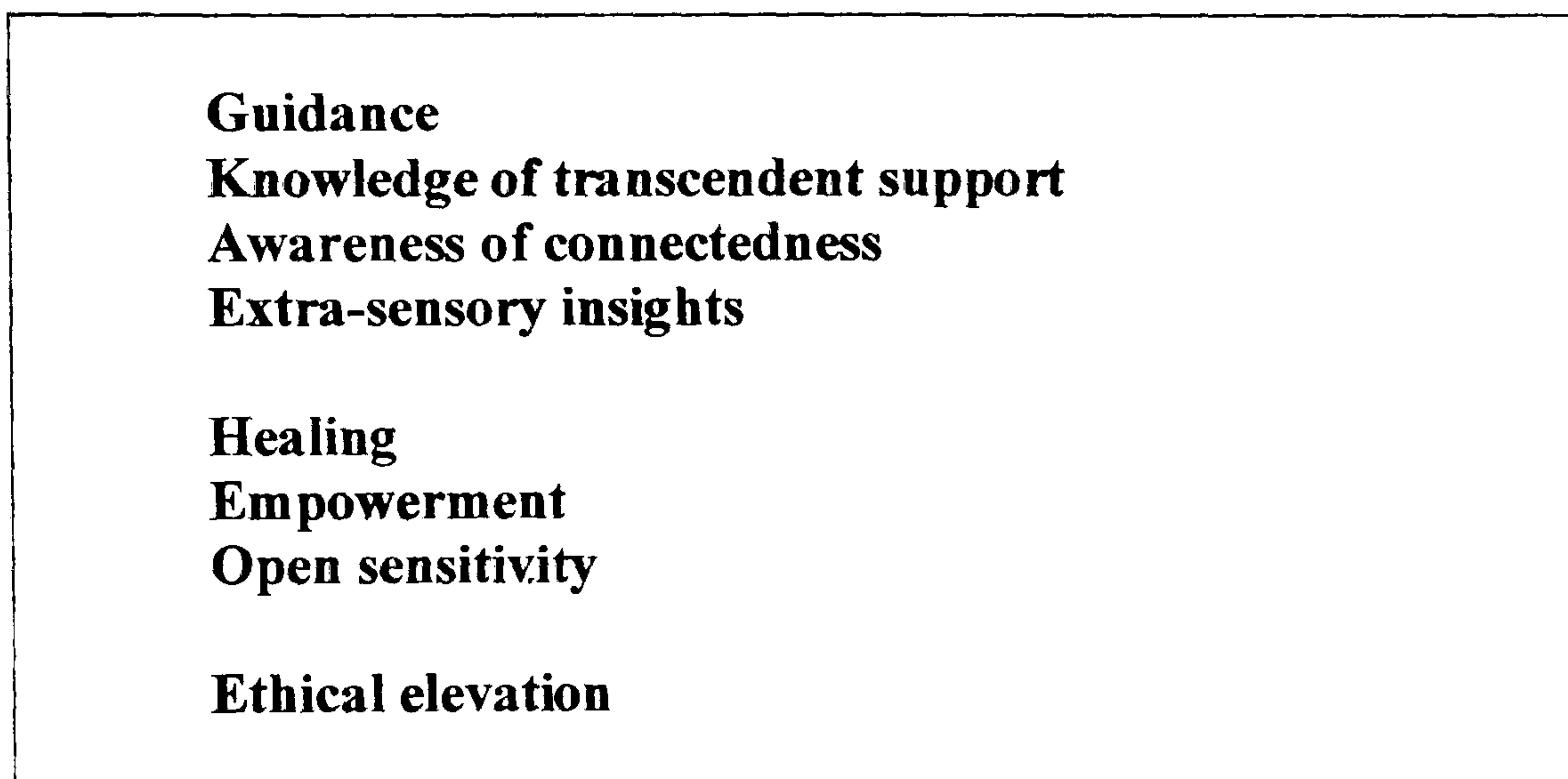
The sample of seven headteachers was not chosen to be representative of headteachers who answered positively to the Hardy question. Headteachers were selected who claimed the higher frequencies of spiritual experience and for whom, in all but two cases, transcendent power was an influence in their headship according to their responses on the survey questionnaire. This would make it more likely that the seven headteachers would be able to give accounts of experiences similar to the QSE type. Perhaps working against this tendency is the fact that the headteachers selected for interview included a higher proportion of respondents without a religious contextualisation than in the survey. The fact that all but one of the seven gave accounts resembling the quintessential type of experience is consistent with the estimate in Chapter 4 that half or more of respondents answering positively to the Hardy question would be referring to a QSE type experience. It affirms that the Hardy question is a good orientation to this area of human experience.



## **9.9.2 Relevance of Quintessential Spiritual Experiences to Leadership**

### *9.9.2.1 Inner Resources*

The ways by which the headteachers' experiences contribute to their inner resources are summarised in Figure 9.1.



**Figure 9.1 Contributions of Spiritual Experiences to Inner Resources**

The first four derive from the noetic quality of QSEs. Guidance is where the experience provides a sense of direction or specific prompts to action, which may be sought or unsought, and is one of the categories identified by Hardy (1979[1991]). Paul and Ray provide examples of this. Paul's examples were unbidden, whilst with Ray it was sought through opening himself to God.

Knowledge of transcendent support is when the experience leaves an awareness that there is a source of transcendent support available to help, and that knowledge – i.e. just knowing it is there - is a resource which is felt to be beneficial. It is clearest



with Paul and Ray. It is also there with Joy in the sense that she has come more to accept and value her intuition as a source of support and help.

Awareness of connectedness is where the experience leaves a sense of being part of a greater whole. It can be seen most clearly with Joy and to varying degrees with Arthur, Mike and Violet. This is the knowledge that remains after experiencing connectedness; or, to put it another way, it is a result of relational consciousness (Chapter 4) which stays with the person.

Extra-sensory insights are where the experience is felt to involve gaining knowledge in some other way than through the normal five senses and are similar to accounts classified by Hardy (1979[1991]) and Hay (1987) which are para-psychological phenomena (examples of supposed telepathy, precognition, premonition and clairvoyance). Joy was the only headteacher who reported this. These sorts of phenomena in themselves are not spiritual. They resemble the quintessential spiritual experience where, as with Joy, they are associated with being in touch with a greater, benign power.

The second set of categories in Figure 9.1 derive from the life-enhancing qualities of experiences. Healing and empowerment are closely related. Studies of spiritual experiences find that a large proportion generate the sorts of positive effects covered here by healing and empowerment. Four out of ten in one study left the respondent feeling “at peace or restored” (Hay 1987: 150; see also Hardy 1979[1991], Maxwell and Tschudin 1990).



Healing is where the experience is seen as contributing to an easing of troubles or distress, an improvement in health (psychological or physical), or sustaining good health. Part of the benefit for Paul and Ray is that it helps them cope with stress. Joy spoke of the healing effect as difficult social problems moved towards resolution. Violet was re-energised by her experiences. Empowerment is where the experience is felt to strengthen the person in their activities, so that they are enabled to cope better and overcome difficulties and barriers. Ray felt such empowerment. Many of the healing effects result in empowerment in this sense. The re-energising that Violet gained was an essential part of maintaining her balance and coping with the demands of headship, and Paul felt that he was enabled to sleep soundly which helped him in leading one of the most difficult schools in his city. This outcome of the quintessential type of spiritual experience is one of the ways in which spirituality acts as a source of transformation and energy for leaders, which Chater (1998), West-Burnham (2002) and others emphasise as a feature of spirituality and leadership (Chapter 5).

Open sensitivity is where the experience has a lasting effect in increasing sensitivity. The clearest example is Mike. The experiences in his early life appeared to contribute to a continuing sensitivity to finer feelings. This is about the importance of keeping alive the 'child' in the adult - which, for instance, Robinson (1977) emphasises in his study of spiritual experiences - and sustaining the capacity for relational consciousness (Chapter 4).

The final category in Figure 9.1 is ethical elevation. This derives from the ethical quality of spiritual experience. Ethical quality was most cited as 'not explicit' in the



headteachers' accounts (Table 9.2), reflecting what was observed in Chapter 4, that it is the quality which is least capable of distinction in analysis as it is a "more diffused, all-inclusive feeling" (Robinson 1977: 132-133). As discussed more below (Section 9.9.2.2), the headteachers' experiences did seem to re-inforce an orientation to ethically-centred change. From that point of view they contribute to the inner, ethical resources of the headteachers, in that they appear to help raise their ethical horizons or maintain high ethical aspirations. This is in line with studies of spiritual experience which show a strong connection between spiritual experiences and ethical behaviour (Chapter 4).

#### *9.9.2.2 Cultural Linkages*

The spiritual experiences described by the headteachers appeared to influence the cultural linkages of their leadership in a number of ways which are interrelated and linked with the contributions to inner resources.

##### *9.9.2.2.1 Re-inforcement of Orientation to Ethically-centred Change*

Headteachers' accounts were analysed for clues to or examples of transforming leadership and how QSEs might be relevant to this. QSEs would appear to have a bearing on ethically-centred change, one of the three elements of transforming leadership. (The other elements are briefly addressed under 'Dispersed Empowerment' below.)



Ethical elevation, one of the contributions to inner resources, acts to re-inforce an orientation to ethically-centred change. It *strengthens a focus on ultimate ethical values*, doing so in different ways amongst the headteachers. For Paul and Ray spiritual experience appears to re-inforce their religious beliefs and the values bound up in these, such as equality and community based in the divine light which is in everyone. These fit Glock and Stark's (1965: 44) sub-category of confirming experience, a "specific awareness of the presence of divinity". For Mike, his experiences lend weight to the importance of a particular emphasis on liberty, i.e. the freedom of the human spirit to aspire.

A concern for higher human needs is part of ethically-centred change, and spiritual experiences also seem to *underpin a sensitivity to higher needs and the well-being of others*. This is apparent with the six headteachers whose accounts resemble the quintessential type of experience. It is plausible that enhanced sensitivity to higher needs is influenced by the association of the quintessential type of spiritual experience with 'outwardness' rather than 'inwardness' (Chapter 4). That is, they encourage a concern for others and for quality of relationships, rather than an excessive focus on inner feelings, the inner self, etc. All of the six headteachers drew on their spiritual experiences as a resource – awareness of connectedness, ethical elevation, etc. (Figure 9.1) - which would help them contribute to the well-being of others. In this way the quintessential type of spiritual experience impacts upon relationships and contributes to an appreciation of interconnectedness and interdependency with others, i.e. the connectivity which West-Burnham, Starratt and others highlight as important to leadership and associated with spirituality (Chapter 5). What is found with these headteachers is consistent with research that



suggests that most people see their beliefs and spiritual experiences interacting with each other in a complex way and that discerning which is primary is difficult (see Hardy 1991[1979]: 119).

#### *9.9.2.2.2 Special Significance to Higher Feelings*

Five of the headteachers describing QSE type experiences place, in different ways, a special value and priority in the educational life of the school on that which engages, enhances and respects higher feelings. The experiences – with the exception of Joy whose beliefs were more privatised - appeared to provide an experiential base that re-inforced and encouraged this high priority to ways of opening and respecting sensitivities. Three different ways of expressing it through their cultural linkages can be identified:

- **a special focus.** An example of this is the high profile given to prayer by Ray, which is not confined to collective worship.
- **a special emphasis to music and the arts.** This is an important part of the educational vision of Mike, Arthur and Violet.
- **relationships.** Tolerance, mutual respect, etc. are given a high priority not only as a way of bringing about social harmony, but also as creating an environment which is conducive to higher feelings. This can be seen with the five headteachers.

It is observable that, in the regard they give to their spiritual experiences, these have a bearing on the headteachers' whole approach to the spiritual in the school. In consequence, the headteachers' experience interacts with their educational beliefs



and acts to give a special significance to higher feelings. How they interpret or contextualise higher feelings differs in some respects (Section 9.9.3), but there is a common appreciation of their significance.

This can be considered through the ‘lens’ of the SCAA (1996) advisory document on spiritual development and the features of spiritual development it sets out (Chapter 2). The headteachers’ emphasis on fostering and finding means of expression for higher feelings gives central focus to what the SCAA document describes as a sense of awe, wonder and mystery, experiencing of feelings of transcendence and being moved by the beauty of nature and the arts.

#### *9.9.2.2.3 No Automatic Relationship with Dispersed Empowerment*

The relevance of QSEs to ethically-centred change - one of the elements of transforming leadership – has been discussed above. The headteachers’ accounts did not suggest clues to how QSEs might be relevant to another of the elements, namely mutual raising of ethical aspirations which did not generally feature in the interviews, except a little for Mike.

In relation to dispersed empowerment, the third element of transforming leadership, the accounts did not suggest any simple relationship with QSEs. The headteachers illustrate the underlying tension between power and empowerment in school leadership, and especially the danger of a dominating influence coming from a single, heroic leader (discussed in Chapter 5). Often there is an attempt to show a balance between exercising their leadership role and empowering others. All appear



to have non-negotiable elements to their approach to the spiritual. Paul and Ray place more stress on the heroic, visionary style, though with important qualifications as explained above. Mike, Arthur, Joy and Violet are clear that they wish not to be the heroic, visionary type, though the data on this are limited. What can be suggested from the six headteachers who reported QSEs is that such experiences in themselves are not necessarily associated with leadership styles that de-emphasise hierarchical power.

### **9.9.3 Comparing Religious and Non-religious Headteachers**

There was no clear evidence from the data that either religious or non-religious headteachers were more likely to have privatised beliefs – i.e. having private beliefs on spirituality which are kept separate from ‘professional beliefs’ on spirituality as a headteacher. Joy was the only one that had privatised beliefs.

How the spiritual is described in the life of school, and how explicitly it is referred to, varies, reflecting the different ways in which the six headteachers refer to transcendent power (Section 9.9.1). Paul and Ray – within their defined religious contextualisation – have a definite language, and they make it explicit in the cultural linkages of their leadership. Paul refers to inner light, the light of Christ and believes in the Christ Light in everyone. Ray too sees it in terms of God, angels and prayer.

The other headteachers had religious beliefs with a low degree of contextualisation (Mike) or described themselves as agnostic, humanist or atheist (Arthur, Joy,



Violet). Two things seem apparent with these headteachers. Firstly, in the interviews the language in which they described the spiritual was characterised by a lower degree of contextualisation than Paul and Ray, but they did not necessarily struggle to describe experiences resembling the quintessential type of spiritual experience. Joy is an especially sharp example of a struggle to talk about the experience and what was the ‘something other’ that was sensed. However, Violet, who described herself as atheist in the survey and volunteered the label Humanist in the interview, did not have a struggle with language. Arthur had a context of interpretation, whilst Mike incorporated his experiences in a non-denominational Christianity.

Secondly, in the communications, actions and symbols through which they sought to shape the educational life of the school (the cultural linkages of their leadership), the spiritual was implicit. They did not give an explicit profile to the spiritual, in language and symbols, in the same way as Paul and Ray. These headteachers as a group tended to talk in terms of higher feelings, love and sensitivities. Rather than orientating staff and pupils to the spiritual through a shared language, they orientate them to and foster the spiritual mainly through non-linguistic cultural linkages such as music and the social climate formed by relationships. (These are used by religious headteachers too.)

Despite her struggle to describe it, Joy’s term - the ‘bigger feeling’ - is an evocative description. It is a way of referring to what Karl Rahner calls the “nameless mystery” which some call God (Hay 1998b: 14). For the headteachers without a definite religious contextualisation, however they spoke about it, it was not just



about what is inside themselves but was about something greater. There was broad agreement amongst all the headteachers, regardless of belief, that spirituality has a meaning outside of a religious context.



## **CHAPTER 10**

### **CONCLUSIONS AND IMPLICATIONS**

#### **10.1 Spiritual Experience**

The first area of investigation in relation to headteachers, as indicated in the Introduction, was their spiritual experiences and the extent to which these are similar to what would be expected from the theoretical perspective to be put forward in the study, the naturalistic theoretical perspective. The expectation that reporting of spiritual experience in response to the Hardy question would be widespread was borne out by the survey findings, as was the expectation that frequency would range from continuous to once or twice. Three-quarters of headteachers reported spiritual experiences.

The naturalistic theoretical perspective is concerned with a certain type of spiritual experience, the quintessential spiritual experience (QSE). The Hardy question is an orientating device to this. But not all positive responses to the Hardy question will be indicators of a QSE. Consequently I am not suggesting that three-quarters of headteachers were reporting a QSE.

The expectation of the naturalistic theoretical perspective, on the basis of my estimate from previous research findings, would be that a half or more responding positively to the Hardy question would be indicating a QSE (Chapter 4). The



analysis of interviews with headteachers found a resemblance in their accounts of spiritual experience with the quintessential type in all but one case. The headteachers for interview were deliberately selected as mostly ones who, in the survey, reported high frequency experiences and indicated that transcendent power influenced their headship. The findings from these headteachers were generally in line with the expectation that the quintessential type of experience would have a positive bearing on how they conducted their headship. In light of this relationship, perception of transcendent power as supporting and/or inspiring headship<sup>1</sup> is likely to be a fairly good indicator of reporting of QSEs. If it is, the survey data suggest that just over a half of all headteachers would report the quintessential type of experience<sup>2</sup>.

A strong association between belief and reporting of spiritual experience is evident from the survey. Religious believers are much more likely to report spiritual experiences. This confirms previous research findings (Hay 1987). They are also much more likely to be influenced in their leadership by transcendent power.

Despite the strong association with religious belief, spiritual experiences are not confined to religious believers. Over a half of agnostics reported spiritual experiences and just over one in six reported that they were inspired by transcendent power in their headship. The number of atheists in the survey is small, so does not provide the basis for percentage estimates that might be indicative of reported spiritual experiences amongst atheist headteachers generally. Nevertheless, what is evident is that, out of 14 atheists/Humanists, the three who described themselves as Humanists (one of whom had indicated 'atheist' in the survey



questionnaire but during the subsequent interview took on the label Humanist) reported spiritual experiences and indicated that they were inspired in their headship by transcendent power (Chapter 8). The interviews with headteachers reinforce these findings. Regardless of belief, they were able to identify and find meaning in the Hardy question and describe experiences that resemble the quintessential type and have a relevance to their school leadership.

There is a pattern of responses amongst the three Humanists which is closer to that found amongst headteachers with a religious belief, and in marked contrast with those who described themselves as atheists. The Humanists reported spiritual experiences, and indicated that spirituality is very important or of some importance, that they were inspired and/or supported in their leadership by transcendent power, and agreed that spirituality is concerned with a human capacity to sense transcendent power. Although too small a group from which to draw generalisable conclusions, this suggests that it is important to distinguish between secular contextualisations and that some more than others may be more open to spiritual experience.

The survey evidence suggests that gender is not a significant factor regarding the reporting of spiritual experience. This supports the suggestion in Chapter 4, based on discussion of the limited research on gender and responses to the Hardy question, that there is not a sharp gender difference in frequency of experience. Both men and woman, to varying degrees, have both feminine and masculine aspects and work with these as part of their style and character. This was the suggested conclusion from a consideration of research on gender and leadership



styles in Chapter 5. It is likely in my view that the cluster of traits, preferences and inclinations associated with femaleness, which underpin the “sharing-consultative model” of educational leadership (Grace 1995:186), is strongly represented amongst men headteachers. This cross-gender presence of styles and traits may help to explain why there is no sharp difference in reporting of spiritual experience between men and women, even if, as Hay (1987: 125) suggests, the kind of givenness of spiritual experience involves being “passive and receptive, characteristics which in Western society are associated with femininity”. In other words, if ‘female’ characteristics and styles are associated with receptiveness to spiritual experience, and these characteristics and styles are equally likely to be present amongst men and women headteachers, this could explain in part why there is no sharp gender difference. Perhaps the presence or acknowledgement of ‘female’ characteristics and styles is part of a gradual change in the social climate over the past decades which has encouraged more men to get in touch with their feminine side.

## **10.2 Views on Spirituality**

The second area of investigation in relation to headteachers was the extent to which headteachers are likely to be open to ideas from the naturalistic theoretical perspective. The evidence suggests most headteachers are in agreement with core ideas from this theoretical perspective: that all human beings have an intrinsic spiritual dimension and that spirituality is concerned with transcendent power (i.e. a human capacity to sense some power, whether called God or not, which is entirely



or partly beyond our individual selves). This includes sizeable numbers of agnostics and atheists. Especially noteworthy is that 6 out of 10 agnostics, and some atheists, agreed that spirituality is concerned with a human capacity to sense some power.

There is strong endorsement of the idea that spirituality is a distinguishable and meaningful notion. Large majorities agree that spirituality is important for giving meaning and purpose to life and that spiritual development should be a matter for schools to be concerned with. The data show that the term spiritual is not meaningless for the atheist or necessarily dubious for the agnostic as was claimed in the HMI's religion-orientated definition of spirituality reproduced in Chapter 2 (Section 2.1). The distinction made in the 1970s between this more restricted religion-orientated definition and a broader HMI definition represents a continuing tension that has continued to underlie policy since that time. Both the survey and interview data show that there is a sense of ownership of and identity with the spiritual amongst agnostics and atheists, which is consistent with a broader definition of spirituality.

However, it is not possible to conclude that there is a consistency of views in line with ideas and propositions in the naturalistic theoretical perspective amongst the vast majority of headteachers. This means that the theoretical perspective has to be used with care as a set of ideas which can contribute to the kind of shared contextualisation, or common currency, about the spiritual which was suggested in Chapter 3.



Variations need to be recognised. Firstly, there are variations in degree of endorsement of different views. For instance, whilst seven out of 10 headteachers agreed that spirituality is concerned with a human capacity to sense some power, a lower proportion (just over half) were of the view that spirituality is a source of personal transformation and energy.

Secondly, it is evident that there is an association between religious belief and views on spirituality, and alignment with the naturalistic theoretical perspective. This concerns a fundamental issue underlying concern about spirituality in educational policy – namely, whether understandings of spirituality are, at bottom, a matter of religious belief (i.e. beliefs bounded by institutional religion and faith traditions). RC school headteachers are closely aligned with the naturalistic theoretical perspective on most of the propositions, most strongly, for instance, in relation to spirituality being about transcendent power and about its being at the heart of good education. But they are further away on views about whether spirituality has to be faith based. They are more likely to take the view that it has to be grounded in a faith and religious framework.

Least likely to be aligned are headteachers who are agnostic or atheist. They are, however, nearest on those propositions that are about being open to a framework which includes religious and secular beliefs and hence is inclusive (one of the characteristics of a shared contextualisation) – the sort of framework that West-Burnham (2002) has aimed to propose.



Thirdly, a high degree of spiritual importance – viewing spirituality as personally very important – is strongly associated with alignment with the naturalistic theoretical perspective. This holds both for religious and non-religious believers.

Fourthly, reporting of spiritual experience is strongly associated with views in line with the ideas and propositions in the naturalistic theoretical perspective. For headteachers reporting a high frequency (continuous or often) the association is especially strong.

The best indicators of alignment with the naturalistic theoretical perspective, amongst both religious and non-religious headteachers are:

- high spiritual importance (Group 1 headteachers);
- high frequency experience.

Large numbers of headteachers (a half or more, based on the evidence of this study) consider spirituality very important and report high frequency spiritual experience. These groups overlap to a large degree<sup>3</sup>.

### **10.3 Leadership and Mediating Policy**

The third area of investigation in relation to headteachers was to investigate the relationship as perceived amongst headteachers between spirituality and leadership. Of central interest was whether and how spiritual experiences are seen by headteachers as having a bearing on their leadership and policy mediation. How far such experiences play a part in the practical, professional life of a group of people is a unique aspect of the study.



The findings give grounds to suggest that the quintessential type of spiritual experience has relevance for the practice of school leadership. Transcendent power is not just a theoretical notion in relation to school leadership. For a sizeable number of headteachers, it is a reality in their headship. For most, spirituality cannot be confined to being purely a private matter and a considerable majority report that intuition has a large part to play in their leadership role. The fact that just over half indicate being inspired and/or supported by transcendent power in their headship is one of the most important findings of the study. The practical value of spiritual experience was apparent from the interviews with headteachers. These findings provide empirical support for Starratt's view (Chapter 5) that leaders are not energised just by their own limited potential but by power from a spiritual source.

Again this has a relationship with religious belief and with spiritual importance. It is headteachers of RC schools and Group 1 headteachers who are most likely to see the relevance of spirituality in these ways. They are also more likely to consider spiritual abilities and qualities as integral to effective leadership. There is a strong association between perception of spirituality as very important and reporting of spiritual experience, which re-inforces previous findings by Hay (1987).

The relationship between experience and belief is complex. As was observed in the analysis of headteacher interviews, the findings are consistent with research that suggests that most people see their beliefs and spiritual experiences interacting with each other in a complex way and that discerning which is primary is difficult (see Hardy 1991[1979]: 119). The boundaries are fluid. What is required is a



perspective that respects this fluidity between the cognitive and affective domains and respects different ways of knowing. Much may be learned from alternative perspectives on educational leadership, such as that expressed by Ahnee-Benham with Napier (2002), reflecting native/indigenous ways of knowing, which incorporates an epistemology in which the “heart and mind... work in unison to create knowing, wisdom and intelligence” (p152). One of the interviewed headteachers (Joy) illustrates how spiritual experience, without a prior belief system, can give rise to a spirituality which “relies on intuition, feeling, a sense of spiritual connection with others” (Woodhead, quoted in Mursell 2001: 504) and has a substantial influence on how the headteacher exercises her leadership. Another (Ray) illustrates an integration of spiritual experiences with a highly contextualised ‘over-belief’.

Spiritual experiences enhance the personal dimension of empowerment (Chapter 1). The ways by which the interviewed headteachers’ experiences contributed to inner resources comprise in summary:

- guidance
- knowledge of transcendent support
- awareness of connectedness
- extra-sensory insights
- healing
- empowerment
- open sensitivity
- ethical elevation.



This is not about navel-gazing or the over-concentration on inwardness which concerns Adrian Thatcher (Chapter 4). These headteachers' experiences form part of spirituality that is a "deep inner resource which shapes and sustains outward action" (King 1993: 189<sup>4</sup>). Spiritual experience has an outward effect on their mediation of policy. The analysis of headteacher interviews suggested that experience of transcendent power has an effect through the cultural linkages of their leadership in two main ways (Chapter 9).

Firstly, it re-inforces an orientation to ethically-centred change. Through openness to transcendent power, the quintessential type of experience has an essential dynamic role in putting into effect the model of transforming leadership discussed Chapter 5.

Secondly, this kind of spiritual experience seems to encourage headteachers to give a special significance to higher feelings in the life of a school. It also helps counterbalance marginalisation of the spiritual in educational policy by underpinning the priority of spirituality in headteachers' leadership. Despite its relatively high profile in the 1990s, the attention given to spirituality in national educational policy has declined since then (Chapter 2). The spiritual has been subsumed within the high priority curriculum areas of citizenship and PSHE. The messages sent out through policy texts give formal acknowledgement to spiritual development, but it is marginally positioned within the National Curriculum.

Findings from the study suggest that the quintessential type of spiritual experience and perception of spirituality as very important are widespread amongst school



leaders. This indicates that there is a strong predisposition to prioritise spirituality amongst a significant group of policy mediators. The headteachers' own experience of the spiritual brings gifts which become part of the resources that enable them to act creatively in the "gaps and spaces" to which Ball (1994a; 17) draws attention in national policy frameworks (Chapter 1).

The extent to which translating this predisposition and gifts into something that positively influences the cultural linkages of their leadership, which can impact upon the educational life of the school, varies. For some it flows over in ways that appear comfortable and natural to them<sup>5</sup>. For others it is more problematic. Joy is an example that helps to throw light on some of the difficulties. She can be looked at as an example of a headteacher for whom practical effects of inner spiritual resources are apparent, but barriers also exist to her spirituality having a greater influence on the discourse and cultural linkages of her leadership. The practical effects come from her intuition (extra-sensory insights) which she feels greatly helps her in dealing with issues and people. However, Joy also privatises her spirituality, i.e. her private beliefs on spirituality are kept separate from her 'professional beliefs' on spirituality as a headteacher. There appears to be no dialogue with colleagues in the school through which Joy shares her ideas about the transcendent (the 'bigger feeling' as she describes it) and intuitive feelings. This reticence may be why an emphasis on ways of encouraging sensitivities appear to be less prominent in her vision for the school, and the spiritual given less of a priority than might otherwise be the case. Alienation – the opposite of spirituality according to Hay (1997) – is not the issue. She seems to be someone who is becoming "more directly and sensitively aware both of themselves, and of



themselves as inextricably part of the continuum of reality” (*op. cit.*: 11). Joy has come more and more to recognise and value her spirituality as an inner resource that she can draw on as a leader dealing with problems and issues. Two things seem to be missing: a facility for sharing ideas about the spiritual within the school, or a professional context outside the school, into which her experientially based understandings and views can feed into and be developed; and a strategy on Joy’s part concerning how the higher feelings she considers important might be fostered and nurtured in the school.

#### 10.4 Gender

It was suggested in Chapter 5 that there was a hypothesis to be explored in relation to headteachers, namely that men and women headteachers will vary in their views and perceptions of spirituality. On many issues no gender difference was found. Additionally, there was little support for the view that women's styles of leadership are more suited than men's to promoting spiritual development, though a larger minority of women headteachers were willing to go along with this than their male counterparts.

However, there were some significant gender differences. The survey findings suggest that women headteachers tend to be more open to the idea of agreement on an inclusive, shared contextualisation that is not bound within a religious or secular framework and more receptive to the practical (transformative) capacity of spirituality (Section 8.1.9).



The gender factor should not be overplayed. Styles and attributes which encompass the strengths of both women and men can be encouraged and developed in all leaders regardless of gender. As MacBeath concludes what “will ultimately be more useful [than identifying differences between men and women leaders]... will be how we extend and enrich current conceptions of leadership so that they lead to more effective leadership and more successful schools” (MacBeath 1998: 14). This is re-inforced by the fact that reported spiritual experiences and positive views towards spirituality and propositions from the naturalistic theoretical perspective were generally apparent amongst both women and men headteachers.

### **10.5 The Challenge of Grounding**

A main purpose of this study has been to contribute to conceptualising spirituality in the context of educational policy. In this it seeks to help meet the challenge of grounding, summarised at the end of Chapter 2 as the need to find in educational policy some substance to the spiritual and a context of meaning. Reluctance to adopt a religious contextualisation, because it would be exclusive and divisive, was acknowledged. The fact was also recognised that the tension between religious and more secular conceptualisations of the spiritual, which can be seen from the 1970s onwards in national educational policy, has not been overcome by moving towards “a common currency of shared understandings” which Ofsted (1994a: 8) saw as an aim in 1994. Finally it was suggested that much of the responsibility for dealing with these challenges lies with school leaders and others at school level, who, in mediating policy, need to imbue the meaning that is required.



The findings on spiritual experience are consistent with expectations from the naturalistic theoretical perspective and support the validity of its core propositions on the experiential aspect of spirituality. However, in relation to headteachers' views, there are variations in agreement to ideas and propositions from the naturalistic theoretical perspective. This indicates that caution should be exercised in considering the potential of this perspective to be part of a common currency of shared understandings, which was suggested in Chapter 3.

The findings also demonstrate the continuing significance of the religious/secular distinction. They show variations in views and expressions of the spiritual, and frequency of reported spiritual experience, associated with degrees of religious belief. The predominant emphasis according to the analysis of school policy documents remains religious contextualisations, even in some non-denominational schools. The main orientations to the spiritual in the school policy documents analysed were categorised as

- religious promotion nurturing into a faith
- religious understanding and drawing on the religious as a resource
- non-specific orientation where the focus is on ideas or values not placed within a religious framework of understanding or secular belief system.

However, there are three points which show where there are shared perspectives and the religious/secular divide might be bridged. Firstly, there are significant areas of widespread agreement, which include substantial proportions of non-religious headteachers. One concerns the view that spirituality is concerned with transcendent power – i.e. a human capacity to sense some power, whether called



God or not, which is entirely or partially beyond our individual selves. The other concerns the idea that the spiritual in schools can be defined in such a way as to be acceptable to both those of religious and secular beliefs. This was evident in the surveys and re-inforced by the headteachers – religious and non-religious - in the interviews.

Secondly, findings are consistent with the finding elsewhere (Chapter 5) that headteachers are less likely to associate spiritual development with religious matters, such as developing Christian beliefs and a relationship with God, than with more general matters, such as personal and community values and relationships with other people (Davies 1998, 2001).

Thirdly, empirical evidence from my study strongly supports the idea that understanding of the relationship with transcendent power needs to be part of a common currency or shared contextualisation. Reported spiritual experiences of transcendent power (the quintessential type) are widespread. The accounts from the interviewed headteachers of spiritual experience can be seen as involving relational consciousness – a reduction of psychological distance (Chapter 4) – and also a sense of something greater, a power or energy at work guiding, healing supporting, empowering and being a source of awareness and insight. The findings also show that reported spiritual experiences are not confined to religious believers. The meaning of the spiritual - given the evidence on how spiritual experience plays a part in headship - draws not just from belief but from the experiential.



## **10.6 Implications**

### **10.6.1 Policy and Leadership**

A common currency of understanding about the spiritual needs to work from the recognition that spiritual experiences are a widespread and natural phenomenon – more specifically, that these include the quintessential type of experience that involves awareness of transcendent power. This is not power in the dark sense of something which controls the person or which is reducible to the subtle manipulative influence of pastoral power (Chapter 1). Transcendent power is the ‘something greater’ which people become aware of as both within and beyond themselves and which is experienced as a source of spiritual love, energy, light, encouragement, strength, upliftment, healing and enlightenment. Some may call this God or some other term denoting an other-worldly presence or energy, or see it as this-worldly.

#### *10.6.1.1 School leaders*

For school leaders this means endeavouring to make sure that this area of human experience is properly understood and respected in the school community, not as something that is necessarily religious but as a phenomenon which is open to different interpretations and open to debate in an environment of mutual respect. It is an important aim for schools to foster, nurture and preserve sensitivities and the capacities for higher feelings which encourage openness to this transcendent power. There is a range of ideas and resources designed to assist schools (for example



Bigger and Brown 1999, Brown and Seaman 2001, Hammond *et al.* 1990, Hay with Nye 1998 and Wright 2000) . However this study was not designed to test and examine these. I am not necessarily saying that schools should be concerned in teaching pupils techniques or practices (such as certain forms of meditation) to become aware of transcendent power. It is important that school leaders ensure that the aim of fostering, nurturing and preserving sensitivities and higher feelings is a clear priority and that this is fully reflected in the school's strategic aims and plans. This will probably involve asking questions about the school policy on spirituality. The policy documents examined in this study varied in the extent to which they addressed some of the difficult issues to do with grounding the spiritual. These questions include:

- Is there a context of meaning provided for the spiritual, and is it clear from where that context of meaning is derived? This may not be through an explicit definition because that is not necessarily needed, but some orientation is necessary.
- Does it rely, by default, on a religious orientation?
- Does it try and work with a shared vocabulary about spirituality? Does it consider and try to provide a bridge between religious and secular beliefs?
- Does it have anything of substance to say about questions of ultimate meaning?
- Does it prioritise creating a school environment which aims to foster, nurture and preserve sensitivities and the capacities for higher feelings which encourage openness to transcendent power?



### *10.6.1.2 Field of educational leadership and management*

In the field of educational leadership and management, and amongst school leaders (many of whom already do so, as is evident from this study), there is a need to recognise and value awareness of transcendent power as an active dimension of leadership. The re-conceptualisation of educational leadership and management called for by Bottery (1999) (Chapter 5) should embrace the spiritual and transcendent power as a reality in human life. An area of human experience which is concerned with the deepest questions of meaning and purpose and opens us to a source, however, mysterious, that enables some insight into these questions, should be centre-stage in leadership and management which is about the education of human beings. It is already part of the practical dimension of headteachers, which is evident from this study, and is true most probably for substantial numbers of other school leaders as well.

### *10.6.1.3 Continuing professional development (CPD)*

Special care must be taken in developing training and continuing professional development (CPD) for school leaders in the area of spirituality. The findings sent mixed messages and indications of uncertainty about CPD in this area.

It is possible, nevertheless, to highlight the importance of dialogue as an essential theme. CPD has two main purposes in relation to the spiritual. One is to encourage understanding and valuing of transcendent power as an active dimension of leadership and how it contributes to school leaders' inner resources and personal



empowerment (Chapter 1). The other is to facilitate exploration of contexts of meaning for the spiritual. Dialogue is relevant to both of these. Dialogue built around respect for difference was evident in the interview with Violet (headteacher) and Rose (RE teacher), respectively a Humanist and devout Christian, a relationship which was founded on respect for each other's ways of experiencing transcendent power. They could take and compare elements of their experience and build upon that and enhance their understanding (as in the exchange referred to in Chapter 9).

I am suggesting that this sort of dialogue can be described as a *shared facilitation*. By this I mean sharing and exchange which do not necessarily wait upon formal seminars or training programmes, but come together in a variety of ways in which people take the initiative themselves. Everyone in the dialogue is an active part of the facilitation. It therefore links to the model of transforming leadership which includes as an essential element dispersed empowerment (which means recognising that the capacity and responsibility for insight and initiating change are shared). Shared facilitation involves sharing metaphors and perspectives, without wounding or risk of wounding or constructing barriers or hierarchies of acceptable interpretations. Such dialogues would also address the challenge identified in Hay and Hunt's (2000) research that there needs to be a reconstruction of the language of spirituality.



#### 10.6.1.4 National educational policy

The discussion of values tensions in Chapter 5 suggested that there were developments in the national education system – promoting a more utilitarian, academically-orientated, new managerialist climate - that are in tension with the needs of a spiritually-nourishing school environment. It is difficult to assess what changes have occurred in the interim since the survey that might result in a different pattern of replies. For instance, there has been increased emphasis on collaboration between schools and distributed styles of leadership and team working (DfES 2003, Gronn 2002). Nevertheless, the findings from the survey confirm that at the same time there can be perceptions of pressures, such as those to compete, associated with new managerialism, and encouragement of aspects associated with bureau-professionalism, such as consultative styles of leadership. They support the view, suggested in Chapter 5 (Section 5.1), that an education system that can be seen as encouraging new managerialism does not mean the complete subjection of headteachers to the values of the market, business and centralised performance regulation.

However, the diminished voice given to spirituality in national policy discourse, highlighted above, has practical effects. It encourages *containment* of the spiritual, i.e. its being absorbed and given limited scope and influence within the curriculum. This containment can be seen as consistent with a long-term trend beginning with moves in the 1970s by HMI and the then Department of Education and Science to see the spiritual not as pervasive as in the 1944 Act but as one area alongside other areas of the curriculum (Chapter 2).



Two things need to be done at the level of national educational policy. Firstly, it is important to enhance the profile of spirituality and reverse its relative decline in relation to other priorities. Secondly, the policy discourse needs to be expanded. By this I mean that it would help to give greater substance to the spiritual if more policy debates expressed recognition and appreciation of transcendent power in its many forms as a central and critical component of human experience. Policy as discourse opens or closes certain possibilities (Chapter 1). The introduction of Hardy's hypothesis into Parliamentary debate on educational policy by Lord Dearing (2002), for example, helps to open possibilities. Expanding the policy discourse includes encouraging at all levels (national, local, school) the sort of dialogue discussed above, that focuses on awareness of a greater reality and the different ways in which it is experienced and interpreted. It may also include enhancing, in national guidelines, the importance of recognising transcendent power and fostering of higher feelings in relation to the spiritual in schooling.

### **10.6.2 Future Research**

Prior research has found that reporting spiritual experiences varies amongst religious believers – i.e. between Christians and other beliefs, and amongst Christians according to denomination (Hay 1987). This study did not investigate this, but it would be an interesting area for future studies with school leaders. Especially valuable would be research into spiritual experiences of non-religious educational leaders, distinguishing between different secular contextualisations, and those with non-Christian religious beliefs. This is the weakest empirical area in



relation to the theory. Work is needed to translate the Hardy question so that it can be used in non-Christian and non-Western settings.

Studies are needed which explore in greater depth how spiritual experience works as an active dimension of school leadership and the effects that this has on policy, relationships in the school, and so on. Research needs to be broadened beyond headteachers, to include all levels of leadership and policy mediation. One focus for study is the synergy of the spiritual-experiential aspect of leadership and the rational. Another is gender differences. Although reporting spiritual experiences was not influenced by gender, there may still be gender differences in interpretation and responses to spiritual experiences. Women leaders' showed greater openness to the spiritual as a transformative source of energy. More studies are needed to investigate in depth interpretation and responses to spiritual experiences by female and male school leaders. A third focus is students' perspectives and experience of school environments that are aimed at fostering, nurturing and preserving sensitivities and the capacities for higher feelings which encourage openness to transcendent power.

The spiritual experiences reported by the interviewed headteachers were often associated with group situations. This suggests that the pattern may be different from the pattern found in the literature on Hardy experiences which emphasises spiritual experience away from the company of others (Chapter 4). This may have something to do with the collective nature of many aspects of schooling – for instance school assemblies. Further research is needed to establish if group contexts for spiritual experience are more prevalent in schooling, and such research would



need to include the perspectives and experiences of different participants in these contexts.

### 10.6.3 Closing Remarks

Socrates challenged his times through the rigorous application of logical analysis and argument *and* a deep respect for inspiration, the ‘inner voice’, the absolute importance of virtues such as goodness, courage, the pursuit of truth and, above all, wisdom, and the care with which we must treat our soul and development in life as a preparation for death<sup>6</sup>. The enlightened person progresses “by following Reason and abiding always in her company, and by contemplating the true and divine and un conjecturable and drawing inspiration from it” (Plato 1969: 137).

This remains as much a challenge for our times. In education, the challenge is to appreciate the reality of spiritual experiences and awareness of transcendent power in the everyday life of ordinary people. If we do this, the most valuable part of our humanity will move from ‘poor relation’ to ‘honoured guest’ in national educational priorities (Woods 1996b).

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<sup>1</sup> Headteachers indicating that transcendent power influenced their headship were mainly made up of those reporting high frequency spiritual experience (continuous or often).

<sup>2</sup> A total of 126 headteachers indicated they were inspired and/or supported by transcendent power in headship and answered positively to the Hardy question. (A further five indicated they were inspired and/or supported but responded ‘never’ to the Hardy question, and are excluded from this calculation.) This amounts to 51.6% of the 244 headteachers in the survey.



<sup>3</sup> 49% (119) of the survey indicated that spirituality was very important to them personally (Table D9, Appendix D). 61% (148) of the survey reported that spiritual experiences occurred all the time or often (Table 8.13, Chapter 8). These groups overlap. Eight out of ten headteachers indicating high spiritual importance also report high frequency spiritual experience; and three-quarters of high frequency spiritual experiencers consider that spirituality is very important.

<sup>4</sup> King is writing about women's spirituality but the point applies in general, regardless of gender, in my view.

<sup>5</sup> Paul, Ray and Violet exemplify this (Chapter 9).

<sup>6</sup> See Plato (1969), for example pages 137, 74, 179, 125, 137, 115, 107.



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# APPENDIX B

## *Mapping the Territory*

### APPENDIX B



FIGURE B1: MAPPING OF THE TERRITORY

Author	Definition/conceptual framework for spirituality or spiritual development, and where indicated the boundary of the spiritual
Beck	<p>There is “a spiritual dimension to life which is largely the same for everyone” and spiritual qualities that both religious and non-religious people should recognise (1990: 166-7). Spiritual people are characterised by all or most of the following: awareness, breadth of outlook, a holistic outlook, integration (of body, mind and spirit), wonder, gratitude, hope, courage, energy, detachment, acceptance, love, gentleness (<i>op. cit.</i>: 163-4). Spiritual development is growth in such qualities (<i>op. cit.</i>: 8). A key feature of spirituality is interiority (what is inside a person) but it is also more than that as it has a strong directional component (towards well-being of ourselves and others) and a procedural dimension (our manner of doing things and such things as breadth of outlook and integration of the inner and outer components of the person) (<i>op. cit.</i>: 165). Human well-being depends on “having a relatively sound and comprehensive worldview and an openness to ‘transcendent’ (though not necessarily “supernatural”) realities and ideals” (<i>op. cit.</i>: 162). This idea of the ‘transcendent’ is complex and may never be entirely clear (<i>op. cit.</i>: 168).</p>
Beesley	<p>“Human spirituality flows from the way we respond to, and live with, the fundamental questions of existence which we encounter from childhood to old age, and it’s bound up with the stories we tell and the traditions which have evolved in communities to live with these questions, especially those to which there are often no easy rational answers...Our spirituality flows also from our reactions to questions about our nature and identity - for example, ‘What is a human being?’ , ‘What is human consciousness?’ and ‘Who are we as individuals?’ - to which our responses may range from ‘evolutionary flotsam’ and the ‘surviving fittest’ at one end of the belief continuum to ‘unique souls on a pilgrimage to God, rebirth or release’ at the other.” (1993:23). Other questions that spirituality involves a response to are those concerning relationships (“with our fellow human beings, with the natural world, the life-force of the universe and, for those for whom this concept has meaning, with God”) and the meaning and purpose of life (<i>ibid.</i>).</p>
Berryman	<p>He assumes children’s spirituality “to be a comprehensive relationship with God that involves the whole person in an ultimate way just as one’s dying and death does” (1985:120). More recently he elaborates: “spirituality usually refers to what animates or makes us vital. It is about consciousness, as distinguished from the purely physical. Often spirituality is considered to be a universal characteristic of human beings. The distinction between spirituality and religion for this discussion is that spirituality is treated as a general potential. When it is expressed in a tradition, practice, morality, and by a group of people of any size to support and evaluate its efficacy, then, it becomes actual and specific. Spirituality becomes religion.” (Berryman 1997:9).</p>



Blake	<p>“... there is something peculiarly inapposite in the <i>secular</i> institutionalisation of spirituality. Only with the context of some particular faith... can we make sense of an institutionalisation of spirituality and justify it. Outside the most specific religious traditions and religious institutional contexts, spiritual education is almost a contradiction in terms.” (1996: 444).</p>
Burns & Lamont	<p>“ ‘Spiritual’ is not synonymous with ‘religious’.” (1995: xii). It is concerned with “the deep sense of ‘spirit’ that underlies all faith traditions and yet is also part of the experience of those who cannot feel at home in any conventional religious context” (<i>ibid.</i>). Spirituality is “a source of creativity open to us all”, brings that “quality of aliveness” which sparks enquiry, ideas, empathy and so on, and “opens us to life and to each other” (<i>ibid.</i>). It is “a thread that runs through our life, bringing hope, compassion, thankfulness, courage, peace and a sense of purpose and meaning to the everyday, while reaching beyond the immediate world of the visible and tangible” and “drives us to seek and stay true to values not ruled by material success”. (<i>op. cit.</i>: xiii).</p>
Cadmore	<p>Spiritual development is “associated with the search for meaning and purpose in life. It relates to a dimension of life which is not necessarily experienced through the physical senses, but has much to do with feelings and emotions, and attitudes and beliefs. The term ‘spiritual’ need not be synonymous with ‘religious’.” (1997b: 10).</p>
Carey	<p>Spirituality is “the ‘suchness’ of human experience, our “unique endowment in all creation”, “one’s way of being and acting in the world”, based upon “ultimate concerns of which we are often unconscious” (1997: 19). It is “a ‘felt sense’ that lies beyond logic, affect, and cognition”, the “inner call, the longing to feel a part of the whole, to perceive a purpose in living, to feel as though we are part of something larger than ourselves, something which is at once known and unknowable” (<i>ibid.</i>).</p>
Carr D	<p>“[A]ny substantial conception of spirituality for spiritual education must draw primarily (though not necessarily exclusively) upon the conceptual and other resources inherent in particular religious traditions” (1996a: 458). In thinking about spirituality as distinct from other things, it is necessary to try and identify spiritual knowledge and spiritual dispositions (that is, virtues or skills). Spiritual knowledge encompasses “..truths about human life and experience which would not appear to be readily reducible to either morality or religion - despite the fact that they are liable to occur in contexts of moral and religious discourse... for example.. ‘what doth it profit a man to gain the whole world and lose his soul’ and ‘man does not live by bread alone’.”(1995: 91) Of the spiritual virtues, which include hope and faith, love is the highest. However, whereas it may well be that hope and love “can be rendered fully intelligible as spiritual virtues independently of any specific context of religious belief” (<i>op. cit.</i>: 92), faith is “a distinctly intellectual or cognitive dimension” which “... would seem to require specific spiritual beliefs which also very probably require to be articulated in the context of something like a religious position” (<i>op. cit.</i>: 92-93).</p>



Clarke	Clarke provides a Buddhist perspective on spirituality in education. There is no fundamental distinction between spirit and body which “are merely two inseparable aspects of individual life” (1995: 15). The goal of education must accord with the goal of life, to be happy, happiness being defined as wisdom, compassion and courage. Unhappiness and suffering are “caused by anger, greed and ignorance, particularly ignorance of the true nature of life. Therefore children must be taught that there is only an artificial distinction between the body and the spirit, between a human being and his or her environment, between life and death, between spirituality and morality, between curriculum areas” ( <i>op. cit.</i> : 17).
Crawford & Rossiter	Spirituality embraces “the ways in which people look for and perceive meaning, purpose and values as well as other personal aspects like beauty, appreciation of nature, fulfilment, happiness and community” (1996: 306). It often, but not always “revolves around belief in God”, but is not necessarily limited to association with organised religion. It has to do with “what people call the ‘beneath the surface’ or the ‘more than you see’ dimension: the meaning and value that lie beneath externals and perceptions” ( <i>ibid.</i> ).
Erricker C, Erricker J, Ota C, Sullivan D, & Fletcher M	The best approach is not through a conceptual definition of spirituality, but one in which teachers listen “to children’s narratives as the foundation for understanding their ‘spirituality’” and encouraging “children to express, reflect on and coherently organize an account of their experience such that it provides a meaningful account or ‘plot’ “. “Spirituality before morality, children’s understanding before adult authority, narrative before instruction.” (Erricker 1998: 62). See also Erricker <i>et al.</i> 1997.
Grimmitt	Spirituality is the “human capacity for a certain type of awareness - often called ‘spiritual awareness’ - which may be stimulated by religious consciousness but which is not contingent upon it” (1987: 125). Spiritual development refers to “the activation of the human capacity for self-transcendence and movement towards a state of consciousness in which the limitations of human finite identity are challenged by the exercise of the creative imagination” ( <i>ibid.</i> ). This spiritual capacity for self-transcendence gives human beings the potential to “ ‘intuit’ certain ‘ultimate’ values which, by definition, have the status of ‘ultimacy’ and do not need to be legitimated by reference to criteria beyond themselves...” ( <i>op. cit.</i> : 127). Hence, human spirituality is “the source of the human capacity ‘to value’ “ ( <i>op. cit.</i> : 128).



Hay and Nye	<p>“Spirituality is what goes on when a person becomes directly and sensitively aware both of themselves, and of themselves as inextricably part of the continuum of reality. The contrary of spirituality is not ‘secularity’ but ‘alienation’.” (Hay 1997:11)</p> <p>The most fundamental feature of spirituality is “relational consciousness” (Hay with Nye 1998:142). The latter is characterised by a distinctively reflective consciousness, or meta-cognition, entailing some degree of awareness of one’s own mental activity and awareness at various times of relationships with others, the self, the world and (not necessarily for all) God (<i>op. cit.</i>: 113-114). It represents the disappearance for some period of the ‘psychological distance’ between the person and the rest of reality (<i>op. cit.</i>: 18). So important is the concept of relational consciousness, according to Hay and Nye, that there is value in substituting it for the term ‘spirituality’ (<i>op. cit.</i>: 145).</p>
Hill	<p>‘Spiritual’ points to “aspects of human nature and learning which are not subsumed by” (1989: 169) ‘moral’, ‘cultural’, ‘mental’, and ‘physical’, and is concerned with something which is “distinctively human” (<i>op. cit.</i>: 171). Of four “marks of spirit” - <i>endurance</i> (continuity of self-identity), <i>transcendence</i> (see below), <i>creativity</i> (including imagination) and <i>dialogue</i> (the capacity to enter into relationships with others) - the lynch-pin is <i>transcendence</i> which refers to self-awareness and abstract reflection and the “capacity to rise above the feelings and rhythms of animal life and become conscious of personal identity” (<i>ibid.</i>).</p>
Hull	<p>Spirituality “is not immutable, nor perennial; it is fluid, adaptable, always finding fresh forms” (1995a: 132). A good deal of conscious spirituality reflects “forces and realities which lie deeper in society”, especially today the “money culture”, so much spirituality may be regarded “as the froth on the surface” (<i>op. cit.</i>: 130). Modern spirituality is distorted by the money culture so it is necessary to correct these by, for example, pointing out that spirituality is not the cultivation of the inward or inner feelings, not the antithesis of materialism (but is concerned “with the transformation of matter with a genuine materiality”), and more than the cultivation of artistic sensitivities (<i>op. cit.</i>: 131-132). True spirituality “exists not inside people but between them. Spirituality seeks to recreate community through participation in the lives of others.” (<i>op. cit.</i>: 132). It is to be distinguished from moral education. (See also 1995b, 1996a,b.).</p>



Isherwood	As a feminist theologian and writing from the perspective of feminist spirituality, Isherwood defines spirituality as ‘imagining wholeness’, stating that “men and women do not imagine wholeness in the same way and so this simple definition opens up a critique of patriarchal spirituality” (1999: 83). “Wholeness... for the average man is independence and linear thinking, while for the average woman it is inter-relatedness and spiralling thought.” ( <i>ibid.</i> ) She re-inforces this by drawing on the work of Carol Christ and her idea of ‘Goddess’ - “the affirmation of female spiritual power and women’s ways of grasping the divine” ( <i>op. cit.</i> : 84). Women need the Goddess, though its advantages are for both men and women ( <i>op. cit.</i> : 85). “The essence of feminist spirituality is wild, erotic engagement with our bodies and through them with the world” ( <i>op. cit.</i> : 86). It “encourages people to be more fully human, to experiment with the parameters of humanness, in order to understand the divine that is incarnate within and amongst us” ( <i>op. cit.</i> : 88).
Kay	“Spirituality is an expression of man’s being and therefore any concept of spirituality is necessarily linked with a view of man.” (1985:128). If human beings are viewed as only material in substance, spirituality must be an expression of materiality; if they are seen as including a “non-material part”, it can be thought of as “the giving of prominence to this non-material part in the life-style of the individual” ( <i>ibid.</i> ). More recently he defines it for his purposes as referring to “a sense of the transcendent” and as “having a correlation with personal, and sometimes moral, qualities”, and a spiritual person as “someone who apprehends the transcendent and demonstrates this apprehension by a wider and more embracing cognitive perspective and a gentler and more reflective character” (Kay 1996:18).
King U	The meaning of spirituality, which is “concerned with the dimensions of transcendence”, has become “universalized”, able to draw from religious heritage but “we can equally find pointers to spirituality as transcendence and liberation” within secular society (1985:137). Education towards spirituality is concerned with developing “sensitivity for spiritual awareness” ( <i>op. cit.</i> : 138), attending to the neglected “emotional, intuitive-reflective sides of the human being”, and developing “a deep concern for what is promised as possible at the heart of all religious teaching” (for example, loving and caring for others, liberation from self-centred desire, and hope for ultimate goodness and glory) ( <i>op. cit.</i> : 139)



McCreery	<p>Acknowledging that one final definition will be impossible, it appears that “the spiritual is to do with that aspect of human nature which reaches beyond; beyond the known and the ordinary, beyond the explainable to the mysterious to find answers. At the same time it strives to improve and change both itself and the world around it” (1994: 98). The spiritual is “the vital part of humanity, the essence and also the power”, this vitality animating us into action (<i>ibid.</i>).</p> <p>McCreery’s conclusion is based on a review of a number of writers on spirituality and education, in which she suggests that the descriptions of spirituality reflect three basic categories:</p> <ul style="list-style-type: none"> <li>• spirituality as a fundamental aspect of human nature;</li> <li>• spirituality as ‘something other’;</li> <li>• spirituality as energy, power or essence.</li> </ul>
Mavor	<p>Essentially the spiritual is linked with the “life force” or “inner life energies” at the centre of human functioning (1995:13, 14). While spirituality is usually linked to individual functioning, “the same concept can be seen as operating in the life... of any human grouping...” (<i>op. cit.</i>: 14). It also is to do with “the sense of identity that is at the heart of human personality”, the sense of meaning and purpose, the “dynamic urge to live life to the full”, and the “dimensions of the human nature which inspire people to stretch the boundaries of human achievement and knowledge, to transcend their present circumstances”, and so on. Spirituality also “draws together our deepest feelings, desires and values, and determines our depth of connectedness with the world around us...” (<i>op. cit.</i>: 13).</p>
Minney	<p>Spirituality embraces both a humanistic aspect which is outside religion and an aspect which is with religion. Hence “educationalists are borrowing spiritual exercises and techniques from established faith traditions around the world and re-applying them to classroom practice within a humanistic framework...” (1991: 386). What it means to be human includes a basic spiritual capacity which is special and noble (1995: 18).</p>
Mott-Thornton	<p>The spiritual dimension is “a hidden, non-material source of inspiration” (1996a: 78). “Spirituality is that quality of being, holistically conceived, made up of insights, beliefs, values, attitudes/emotions and behavioural dispositions, which both informs and may be informed by lived experiences. The cognitive aspects of our common spirituality... [constitute] a ‘framework’ of ideals, beliefs and values about oneself, one’s relations with others and reality/the ‘world’. Logically intrinsic to this framework, and rooted in a notion of what is real and ultimately significant, is some conception of the good life (possibility, but not necessarily, related to a supreme will and agency), which informs (implicitly, via a network of unexamined assumptions/prejudices or explicitly, via rational justification), but may not determine, all action.”(<i>ibid.</i>). (See also 1998.)</p>



Movahedi	<p>Writing from an Islamic perspective, in a paper addressing spirituality and education, Movahedi bases his contribution in the Qur'an which provides an integrated spiritual view of the Universe - "with Allah Almighty, its Creator and Sustainer at the core of every aspect of existence" - in which the spiritual or transcendental has primacy over the physical or spatio-temporal (1996: 2). This advice from one of Islam's great spiritual leaders sums up spirituality (<i>op. cit.</i>: 3) : 'You have to be aware of yourself. If you were following the Divine Law then you have to thank Allah, or else you must ask for forgiveness. What is important for the seeker is to 'keep secure' the smallest period of time. He has to stand guard on his self and judge if he was in the presence of Allah or if he was in the presence of his ego, at every moment of life. You have to evaluate how you spend every moment: with Presence or in negligence.' (Sheikh Muhammad Bahauddin Shah Naqshband)</p>
Newby	<p>In the "non-religious context of secular life today" (1996: 93), spiritual development is primarily the forming of a personal identity (<i>op. cit.</i>: 106), which requires "the composition of a continuous, coherent and creative life-narrative" (<i>op. cit.</i>: 94), whose "first loyalty is to the principals of a humane, democratic and pluralistic society" (<i>op. cit.</i>: 106). The term 'spiritual' "draws attention to the development of an ultimate, overriding perspective on life that influences all one's values and decisions"(<i>ibid.</i>) which is not merely a personal matter but concerns shared meanings appropriate to our "late-modern circumstances" (<i>ibid.</i>). If spiritual development is to mean anything in the common school, "it will relate to the envisaging of possibilities for the self and humanity as a whole in terms of self-transcendence, rather than to a transcendent reality, which has become a matter for speculation rather than worship" (1997: 287). "Spirituality in relationships is the mutual intimacy of beings. It is, in fulfilment, an intimacy of soul, characterised by openness and trust. To know intimately is to have a spiritual relationship with him, to know his heart, to be known in heart by him, to explore each other in the depths, to enjoy and wonder at, to be entranced, to be perplexed by the mystery of a kindred spirit." (1988: 179)</p>



Plunkett	<p>Certain points about the spiritual “may attract a fairly wide measure of agreement”:</p> <ul style="list-style-type: none"> <li>• it “extends beyond rational and sensory forms of knowledge”, “has its own dimension of awareness”, and “cannot be reduced to psychological or social facts” (1990: 82);</li> <li>• what we know of the spiritual is unique to each person - it “corresponds to our inner self, perhaps to an inner voice or conscience, and it demands of us a response of integrity and commitment” (<i>ibid.</i>);</li> <li>• “For the human being it is not possible to consider the spirit as apart from body, heart and mind, so that the notion is holistic, permeating our intelligence, our feelings and our experience.” (<i>ibid.</i>);</li> <li>• though our perception of it is unique, the spiritual is universal and “reveals without explaining the oneness of humanity and the world, and the value of existence”, allowing us to sense “the ultimate ground of our being” (<i>op. cit.</i>: 83).</li> </ul> <p>A further two points need to be added to form a satisfactory view of the spiritual:</p> <ul style="list-style-type: none"> <li>• “The spiritual represents a mode of access to a realm of being which is outside time and space but is not subjective. The spiritual reality is transcendental, and gives humanity a personal link to God, that is to the Absolute in goodness and truth...” (<i>op. cit.</i>: 84);</li> <li>• “The spiritual nature of humanity is ... the <i>primary</i> identity that we have and is more significant to our existence than any material consideration.” (<i>ibid.</i>).</li> </ul>
Priestley	<p>Attempting to define the spiritual is “not only futile but totally counter-productive” (1985a:114), is “to murder it on the spot” (1997:28). He identifies a number of characteristics of the spiritual (1985a; 114-115, 1997: 29-32; see also 1985b):</p> <ul style="list-style-type: none"> <li>• the ‘spiritual’ is broader than the ‘religious’ and the notion of ‘spiritual’ is meaningful to more people than the term ‘religious’;</li> <li>• spiritual awareness “manifests itself first of all in feelings and emotions” (1985a: 114);</li> <li>• the spiritual is dynamic - “To conceptualize ‘spirit’ is to catch the wind...To know the wind is to have stood in it and experienced its effects.” (1985a: 114), “To define is to put sharp edges round a blurred idea, to arrest motion.” (1997: 29);</li> <li>• it is “most directly connected with being rather than doing, knowing or saying.” (1985a: 114);</li> <li>• “...the spirit itself is a-moral. It needs to be educated morally and the feelings which it generates require naming.” (1985a: 115);</li> <li>• it is concerned with other-worldliness as much as with this world and “invites us to look beyond, to a world which might be brought into existence but is not yet with us” (1997: 30);</li> <li>• the spirit is communal as well as individual; (<i>op. cit.</i>: 31)</li> <li>• the spirit is holistic, concerned with the great Socratic question ‘how should we live?’ (<i>ibid.</i>).</li> </ul>



Richardson	<p>Spirituality involves “not only self-knowledge but also seeing the world as it objectively is, unaffected and uncoloured by ones own projections, hopes, resentments, desires, self-pity, one’s own buffetings and wounds from involvement in politics. The struggle to obtain such enlightenment - to see and know oneself as one is, and politics and history and other people as they are - is excruciatingly painful and strenuous, for the enemies to be loved - white racists, for example - are resident within one’s own heart (1988: 132). In all religious traditions, prayer is believed to have a real impact, “mysterious but not magical” on the real world as well as the self, but “how exactly spirituality works in this respect is unknowable - we may have corrigible models and hypotheses about it, but certainty never”. (<i>ibid.</i>).</p>
Rodger	<p>Spirituality is rooted in awareness - a particular type of awareness “in which something of personal engagement with, and a sense of the personal significance of, what is in awareness is present; ... an awareness in which fact and value merge” (1996: 51). A spiritual way of life “is a way of transformation of the person affecting the whole life and all the person’s relationships”, entailing the transcendence of the ego in order to discover the true self (<i>op. cit.</i>: 53). Characteristics or virtues associated with the spiritual person include a holistic outlook, wonder, hope, courage, love, gentleness, humility, self-acceptance, responsibility and concern (<i>op. cit.</i>: 48-50)</p>
Shire	<p>Writing from a Jewish perspective, Shire suggests that the term ‘spirituality’ does not entirely relate to Jewish understandings of the relationship with the divine. Jewish religious development involves a wide range of aspects of faith which serve “to form and develop a relationship with God and an ability to perceive meaning in the world” and include “the awakening to awe and wonder, the building of hope, trust and love and as foundations of religious awareness, the discovery of meaning and order within and outside the self and the ability to communicate through a religious language and culture” (1997: 53). ”Jewish spiritual life is thus a continual task of creating holiness even in the most mundane...[with its origins in biblical notions of God and marked by a rabbinic relationship to the world]... This leads us to the term religiosity for a Jewish understanding of this phenomenon which is closely connected to the ‘living in’ of the religious life of Judaism (explicit) rather than just the implied other worldly, life of the incorporeal (implicit) in the term spirituality. (<i>ibid.</i>)</p>



Slee	<p>Following a review of recent views on spirituality in education, Slee concludes that “these attempts at definition point to the spiritual as a dynamic, all-pervasive dimension of human existence which has to do with ‘matters at the heart and root of (that) existence’, which is intimately connected with personal identity, with the ‘lived quality of a person’, but which transcends personal identity and suggests a mystery, an unseen reality, beyond the life of the individual, pervading the entire world order, with which human persons are invited to enter into relationship and communion. This mystery is variously experienced and expressed in personal or impersonal terms, within or without the framework of a religious perspective, as transcendent to or immanent in the present world order, but, however it is construed, there is a common conviction that it is only by attending and responding to this mystery at the heart and root of existence that the earth with all its peoples can live in the fullness of justice, harmony and peace which is its birthright” (1992a:46).</p>
Starkings	<p>The arts are a means of mediating the contrasting religious and secular definitions of spirituality. While “religious kinds of spirituality find their focus and authentication in the distinctive experience of worship, secular spirituality is authenticated in a progressive integration of life’s experience” (1993: 9). Nevertheless the religious and secular are “related to each other through the contemporary experience of living across essentially distinguishable frameworks of meaning - a situation in which the arts are universally relevant as makers of meaning” (<i>ibid.</i>).</p>
Thatcher	<p>A person’s spiritual dimension “is that element of personal being which is open to others and to God” : “I am a spiritual being because I am constituted ontologically by my Maker to be open to and formed by others as others are open to and formed by me: in being constituted this way I am also open to and open to be formed by God”. (1993: 226). Spirituality is the practice or study of a) the ways in which human beings are related to each other, to creation, and to God, and b) the renewal of individual and communal life, within which the presence and activity of God is discerned (<i>ibid.</i>). Spirituality is not to be identified with inwardness as this makes it a vacuous concept which can then be “seized by those whose view of the human being is that of a spirit inside a body” and who “can then claim that they provide the missing component which the sciences and the rest of the curriculum allegedly ignore” (1991: 23). “A spiritually developed person is one who has made some progress in the life-task of loving God and one’s neighbour.” (1998: 10)</p>
Ungoed-Thomas	<p>In considering from a Christian perspective whether spiritual development can contribute to children’s personal and social education, Ungoed-Thomas uses what he indicates is a fairly restricted and specific definition, recognising that it is not the only possible interpretation or even the most significant, but which for the purposes of the questions he is exploring is the most useful: “... that spirit is that aspect of the human soul, ‘which is concerned with religious truth and action and is directly susceptible to divine influence’ [Oxford Dictionary of the Christian Church] “ (1990: 342).</p>



Watson	<p>Spirituality “is a genuinely different dimension to reality” and “concerns a quality of life which transcends the natural plane and resists what may be called the unnatural, evil, or demonic” (1993: 81). To see it “requires imagination, and yet it is not itself the product of imagination” (<i>ibid.</i>). Examples of the qualitatively different attitudes it involves include giving without thought of receiving anything in return, seeing things “really and seriously” from someone else’s point of view, delighting in other people’s success and status, and accepting hardship (such as disease, loneliness and poverty) philosophically. For these to be consciously linked to the spiritual other qualities are normally present, including inclusiveness (awareness of the inter-relationship of everything), assurance (an inner certainty), inspiration (in the sense of ‘being-breathed-in-to’ and ‘allowing’ power to work within us), and acceptance of mystery (taking it for granted that the spirit is beyond our total comprehension or total expression in words or art). The spiritual “is to be pointed towards, implied, and therefore intuited. People see it or they do not. It is as primary as that. It cannot be proved or deduced. But people who glimpse it know its power and supreme attractiveness” (<i>op. cit.</i> : 82)</p>
Webster	<p>In contemporary usage, two ways of understanding the spiritual dimension are helpful. The first has a wide reference and “concerns the quality of human experience, speaking of its fullness and its totality. Finding human persons mysterious and unexplained, it encourages a recognition of their depth. It seeks to locate that which most profoundly animates men and women and which they enshrine in their beliefs and behaviour.” (1987a: 4). The second sets the spiritual within the boundaries of one of the religions. However, so often do the two understandings overlap “- teachers from many religious backgrounds teach in county schools, pupils from no religious backgrounds abound in Church schools - that the question of a common source can be raised” (<i>op. cit.</i>: 10). Love is perhaps “a ground from which that spirituality springs which embraces those of many faiths and none in dialogue” and also “the source which sets a-dancing with its fire what is shaped by intellect and judgement, that it may become imaginative learning and creative searching” (<i>ibid.</i>). The notion of the spiritual is however ultimately impenetrable because it draws attention to what is “invisible but not illusory, to what is powerful but not explicable, and to what is non-rational but not meaningless” (1990: 357). There will be “no final, logical clarity here, no rational demonstration or accurate conceptualization” (<i>ibid.</i>). “Talk about the spiritual is opaque... such talk veils as much as it reveals. It can point but does not fix, it may evoke but will not beget, it will illuminate but not explain. So it can often appear that speech about the spiritual is expressed through a jumble of concepts strung together in such a way that anything means everything or nothing at all. “ (<i>ibid.</i>). This does not mean that we should not try to say something intelligible about spirituality but that “such attempts will offer starting points from which to quest, rather than a map of the territory... whatever definition is tried two things are obvious. The concept is unique for each individual; each person responds from within differing historical, cultural and sociological backgrounds, and possesses varying dispositions, gifts and experiences. The concept is universal...” (<i>ibid.</i>). See also 1985a,b, 1987b, 1997.</p>



Wright	Offering a critique of what he sees as the educational consensus of the 1980s and 1990s on spirituality, Wright argues that the development of spirituality must involve nurture into a spiritual tradition, such as Christianity, Humanism etc, and that spiritual traditions cannot be accommodated in a generic framework (n.d.: 66-67; see also Wright 1997). He puts forward a definition which is “ <u>generic</u> insofar as it recognises a common aspect of our human existence in the world, but <u>nominalist</u> insofar as it allows each distinctive spiritual tradition to retain its individual integrity” (n.d., p68). Spirituality is thus defined as “the developing relationship of the individual, within community and tradition, to that which is - or is perceived to be - of ultimate concern, ultimate value and ultimate truth” ( <i>ibid.</i> ).
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# APPENDIX C

## *Documents Used in Empirical Research*



COMMENTS SHEET

PILOT QUESTIONNAIRE TO HEADTEACHERS: YOUR COMMENTS		
1.	How long approximately did it take you to complete the questionnaire?	_____
2.	Was the questionnaire too long?	yes      no
3.	Were the instructions on completing the questionnaire clear and straightforward?	yes      no
	if no, what was the problem(s) ?	
4.	Was each question easy to understand?	yes      no
	if no, which questions were these, and what was unclear about them?	
5.	Did all the questions make sense?	yes      no
	if no, could you identify those that didn't and explain the difficulty?	
6.	Were the reply categories appropriate in your view ?	yes      no
	if no, would you identify which question(s) had inappropriate reply categories?	
7.	Were there any questions that you found insensitively worded or too intrusive?	yes      no
	Could you identify these and explain your concern?	
8.	Thinking about the layout and appearance of the questionnaire,	
	a) was it clearly set out and easy to read?	yes      no
	b) was there enough space allocated to write comments in where indicated?	yes      no
9.	Any other points you would like to add?	
	_____	
	_____	
	_____	
WITH GRATEFUL THANKS		





**Strictly  
Confidential**

## QUESTIONNAIRE TO HEADTEACHERS

This questionnaire is intended to find out about headteachers' views and perceptions of the promotion of pupils' spiritual development and related issues. It forms part of a study of educational policy, school leadership and spirituality. Responses are being sought from headteachers in a variety of types of school. Replies are encouraged from all points of view, all of which will make an important contribution to the study.

**Please circle the number against your reply, unless indicated otherwise**

### **BACKGROUND ON YOUR SCHOOL**

1. Is your school:	Primary (incl. middle deemed primary)	1	Secondary (incl. middle deemed secondary)	2	other (please specify)	3
2. Type of school:	County	1	GM	2	Vol. aided	3
	Vol. controlled	4	Special agreement	5	other (please specify)	6
3. Character:	Non-denominational	1	CofE	2	RC	3
	Methodist	4	Jewish	5	Muslim	6
	other (please specify)	7				

4. Total number of pupils on roll: \_\_\_\_\_pupils (approx.)

### **BACKGROUND ON YOURSELF**

5. How many years have you been a headteacher?

(a) at your present school \_\_\_\_\_years

(b) in total \_\_\_\_\_years

6. Gender: male 1 female 2

7. Age last birthday? \_\_\_\_\_years.

8. How would you describe yourself?

agnostic	1	atheist	2	Buddhist	3
Christian	4	Hindu	5	Jewish	6
Muslim	7	Sikh	8	other religious believer (please specify)	9
none of these.	10				
(would you be kind enough to elaborate on this) _____					



**SPIRITUAL DEVELOPMENT AND YOUR SCHOOL**

**9.(a) Does your school have a policy on the promotion of pupils’ spiritual development?**

yes    1                      no        2

**If yes, please answer questions (b) to (g):**

**(b) Is it separate or part of another policy, eg RE, PSE**

separate    1                      part of: 2

If part of another policy, please specify \_\_\_\_\_

**(c) Is it a written policy?**

yes    1                      no        2

**(d) If in written form, would you be willing to send me a copy please?**

yes    1                      no        2

**(e) As far as you are aware, did the matters in the grid below arise as issues when formulating the policy?**

(please answer {f} & {g} as appropriate)

	(e) Did it arise as an issue?		(f) If it did arise, was it a problem?			(g) If a problem, was it resolved?		
	yes	no	no problem	slight problem	considerable problem	fully	partially	no
Reconciling religious and secular beliefs	1	2	1	2	3	1	2	3
Finding a shared vocabulary about spirituality	1	2	1	2	3	1	2	3
Devising a workable definition of spirituality	1	2	1	2	3	1	2	3
Being too specific and so excluding the beliefs and needs of some pupils	1	2	1	2	3	1	2	3
Being inclusive of all views but at the expense of being bland	1	2	1	2	3	1	2	3
Deciding who has expertise on spirituality	1	2	1	2	3	1	2	3
Deciding on questions of ultimate meaning	1	2	1	2	3	1	2	3
Other problem (please specify):	1	2	1	2	3	1	2	3

**10. Would you say you are unclear about the meaning of any of the following in relation to pupils' schooling?**

(please circle your answer)

<u>cultural</u> development	<i>not at all unclear</i>	<i>a little unclear</i>	<i>fairly unclear</i>	<i>very unclear</i>
<u>social</u> development	<i>not at all unclear</i>	<i>a little unclear</i>	<i>fairly unclear</i>	<i>very unclear</i>
<u>moral</u> development	<i>not at all unclear</i>	<i>a little unclear</i>	<i>fairly unclear</i>	<i>very unclear</i>
<u>spiritual</u> development	<i>not at all unclear</i>	<i>a little unclear</i>	<i>fairly unclear</i>	<i>very unclear</i>

**11. Compared with promoting pupils’ spiritual development, what priority is given in your school to promoting other types of pupils’ development?**

(priority compared with spiritual development - please circle your answer)

<u>physical</u> development	<i>the same</i>	<i>more</i>	<i>less</i>
<u>academic</u> development	<i>the same</i>	<i>more</i>	<i>less</i>
<u>cultural</u> development	<i>the same</i>	<i>more</i>	<i>less</i>
<u>social</u> development	<i>the same</i>	<i>more</i>	<i>less</i>
<u>moral</u> development	<i>the same</i>	<i>more</i>	<i>less</i>



## NATIONAL EDUCATIONAL POLICY

12. Do you agree or disagree with the following statements concerning the current education system?

	Strongly agree	Agree	Uncertain	Disagree	Strongly disagree
It encourages schools to place too much emphasis on academic education	1	2	3	4	5
It allows schools to place about the right amount of emphasis on educating the whole child	1	2	3	4	5
It encourages schools to teach too much in separate subjects	1	2	3	4	5
It allows schools to provide enough opportunities for cross-curricular work	1	2	3	4	5
It requires schools to make the curriculum too inflexible	1	2	3	4	5
It allows schools sufficient flexibility for teacher discretion	1	2	3	4	5
It encourages schools to give too much attention to business methods and values	1	2	3	4	5
It encourages schools to apply professional methods and values	1	2	3	4	5
It encourages a 'macho' style of leadership in schools	1	2	3	4	5
It encourages a consultative style of leadership in schools	1	2	3	4	5
It puts too much pressure on schools to compete with each other	1	2	3	4	5
It encourages schools to co-operate with each other	1	2	3	4	5
It too often creates undue stress and anxiety for headteachers	1	2	3	4	5
It generally creates no more than a reasonable level of stress and pressure for headteachers	1	2	3	4	5
It means that, since the reforms of the late 1980s and 1990s, there is <u>less</u> room in the curriculum for promoting pupils' spiritual development	1	2	3	4	5
It encourages <u>more</u> attention to be given to promoting pupils' spiritual development compared with the system before the reforms of the late 1980s and 1990s	1	2	3	4	5



**SPIRITUAL DEVELOPMENT AND SPIRITUALITY**

**13. Do you agree or disagree with the following statements?**

	Strongly agree	Agree	Uncertain	Disagree	Strongly disagree
Spiritual development should not be a matter for schools to be concerned with	1	2	3	4	5
Spiritual development is important in school education but it should not be the most important priority for schools	1	2	3	4	5
Spiritual development is at the heart of what good school education is about	1	2	3	4	5
Spiritual development in schools has to be faith based in order to be meaningful	1	2	3	4	5
Spiritual development in schools can be defined in such a way as to be acceptable to both those with religious and secular beliefs	1	2	3	4	5
Spiritual development in schools can take into account the idea of a transcendent power which may be conceived in religious or secular terms	1	2	3	4	5
Despite varying religious and secular beliefs in society, it is possible to reach agreement in the state education system on what spiritual development consists of for the purposes of schooling	1	2	3	4	5
Spiritual development can be distinguished from moral development	1	2	3	4	5

**14. How important is spirituality to you personally?**

not important	1
of little importance	2
of some importance	3
very important	4

**15. Do you feel that you have ever been conscious of, and perhaps influenced by, some power, whether you call it god or not, which may either appear to be beyond your individual self or partly, or even entirely, within your being?**

never in my life	1
once or twice	2
often	3
all the time	4



16. Do you agree or disagree with the following statements?

	Strongly agree	Agree	Uncertain	Disagree	Strongly disagree
Spirituality is a meaningless term	1	2	3	4	5
Spirituality is concerned with a human capacity to sense some power, whether called God or not which is entirely or partly beyond our individual selves	1	2	3	4	5
Spirituality is about heightened awareness of reality	1	2	3	4	5
Spirituality is about much more than heightened awareness of reality	1	2	3	4	5
Spirituality is about the transcendent, however defined	1	2	3	4	5
Spirituality is only meaningful if it involves some notion of God	1	2	3	4	5
Spirituality is a source of personal transformation and energy	1	2	3	4	5
Spirituality is important for giving meaning and purpose to life	1	2	3	4	5
Spirituality is about how we treat each other	1	2	3	4	5
Spirituality is about much more than how we treat each other	1	2	3	4	5
All human beings have an intrinsic spiritual dimension	1	2	3	4	5
There are such things as spiritual virtues, as distinct from moral virtues	1	2	3	4	5



## SCHOOL LEADERSHIP

17. Do you agree or disagree with the following statements?

	Strongly agree	Agree	Uncertain	Disagree	Strongly disagree
School leadership is predominantly about a rational approach to decision-making	1	2	3	4	5
Spirituality is a natural dimension of school leadership	1	2	3	4	5
Intuition has a large part to play in school leadership	1	2	3	4	5
Spirituality is entirely a private matter and nothing to do with my job as headteacher	1	2	3	4	5
A lack of understanding of spirituality seriously hampers a headteacher's ability to be an effective leader of a school	1	2	3	4	5
Being a good headteacher is NOT dependent on spiritual qualities	1	2	3	4	5
To help promote the spiritual development of others you first have to attend to your own spiritual development	1	2	3	4	5
In general, the leadership styles of women headteachers are more suited to promoting spiritual development than the leadership styles of male headteachers	1	2	3	4	5
Time and resources should be allocated for headteachers' spiritual development as part of their continuing professional development	1	2	3	4	5
At times I have a sense of being <u>supported</u> in my headship by a power, whether called God or not, which appears to be beyond the everyday self	1	2	3	4	5
At times I have a sense of being <u>inspired</u> in my headship by a power, whether called God or not, which appears to be beyond the everyday self	1	2	3	4	5
As a headteacher, promoting pupils' spiritual development is an area where I feel I can contribute <i>a great deal</i>	1	2	3	4	5
As a headteacher, promoting pupils' spiritual development is an area where I feel I can contribute <i>very little</i>	1	2	3	4	5



**18. Would you be willing to take part in a follow-up interview (lasting 40 to 50 minutes) to gain further insight into the issues covered in this questionnaire?**

yes      /                      no      2

**19. If there is anything further you would like to add concerning any of the questions or issues raised in this questionnaire, please do so here and if necessary continue overleaf.**

**If you have answered yes to question 9(d) concerning a written policy,  
please remember to send the document(s).**

All information collected in this questionnaire will be treated in the strictest confidence. No individual headteacher or school will be named or identified.

Finally, thank you most kindly for your time and co-operation.

Please return this questionnaire in the pre-paid business envelope provided to: Glenys Woods, CEPAM, School of Education, The Open University, Walton Hall, Milton Keynes, MK7 6AA



## COVERING LETTER

March 1999

Dear Headteacher

### **Questionnaire to Headteachers**

I am seeking your help in connection with the enclosed questionnaire to headteachers. It concerns a much under-researched area of school leadership related to spiritual development and educational policy. As far as I am aware, the study is unique. It is intended to make a constructive contribution to educational policy by bringing headteachers' views to bear on the issues raised and hopefully to influence agencies responsible for policy-making and implementation.

I am undertaking this work as part of my PhD studies for which I am registered with The Open University's School of Education. Dr David Hay of Nottingham University is my main Supervisor.

If you are able to help by completing the enclosed questionnaire, I would be most grateful. Headteachers who tested the questionnaire estimated that it took about 10 minutes to complete. For ease of answer, and because the purpose is to find out about patterns of response, almost all questions are pre-coded. It is hoped that more in-depth research will be conducted to follow up this survey.

**All replies will be treated in strictest confidence. No individual headteacher or school will be named or identified.** A pre-paid business envelope in which to return the completed questionnaire is enclosed. The date by which the questionnaire should be returned is **Thursday 18th March 1999.**

May I thank you for your consideration of this request. Your response will make an invaluable contribution to an understanding of headteachers' views on school leadership, spiritual development and educational policy.

With grateful thanks

Yours faithfully

Glenys Woods



## FOLLOW-UP LETTER

March 1999

Dear Headteacher

### Questionnaire to Headteachers

You may recall that I wrote to you earlier this month seeking your help concerning the above. I do apologise for this further intrusion into a busy day. However, as I have not yet received a reply from you, I wanted to convey my sincerest hope that it will be possible for you to complete and return the enclosed questionnaire.

Each day for the last two weeks I have been heartened to find completed questionnaires waiting for me in my mail box. The receipt of such a rich variety of responses (all so individual) marks an important stage in illuminating a much under-researched area.

My gratitude for these is immense and I am greatly encouraged. But more returns are needed to make sure that all points of view and types of school are properly represented.

Some headteachers have expressed a willingness to participate, but asked if the date for returns could be extended. This letter provides the assurance that I am holding open the deadline for returns until **Friday, 23rd April**, after the Easter break, for all headteachers who have not as yet had the time to consider my request. A pre-paid envelope is enclosed in which to return your completed questionnaire. It should take about 10 minutes of your time.

As I write this I am reminded of one of the headteachers whom I interviewed as part of the pilot work for the survey. Despite a welcoming smile, he looked so tired, and I felt guilty intruding on his day. As we talked he explained that there are so many pressures and deadlines that there is too little time for inner reflection. I am reticent therefore in adding to the demands on your time, but believe it is vital that headteachers' voices are heard concerning the deeply important matters raised in the questionnaire. I do hope you will be able to respond and thank you for whatever consideration you are able to afford this request.

Wishing you a very happy and peaceful Easter.

Yours faithfully

Glenys Woods

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### About the Survey

The survey forms part of my PhD study (registered with The Open University's School of Education). My main supervisor is Dr David Hay, Nottingham University. The study concerns a much under-researched area of school leadership concerning spiritual development and educational policy. As far as I am aware, the study is unique. It is intended to make a constructive contribution to educational policy and influence agencies responsible for policy-making and implementation: an important part of the aims is to bring headteachers' views to bear on the issues raised .

Questionnaires are being sent to almost 600 headteachers of all types of state school in contrasting areas of England. **All replies will be treated in strictest confidence**. No individual headteacher or school will be named or identified.



## EXAMPLE OF INTERVIEW SCHEDULE

### INTERVIEW SCHEDULE

Ray, Church of England Primary, Bellwood City  
11-30am, Wednesday, 19th July 2000

This interview is not about the school's approach to pupils' spiritual development. It's about you as a leader. I'm interested in your leadership role as a headteacher and how your spirituality works to influence or support this. What I would like to do is to ask you to elaborate on your replies to some of the questions on the questionnaire you completed. [Probe as necessary]

1. You indicated that spirituality is **very** important to you personally. Could you elaborate on this, please?
2. You also indicated on the questionnaire that you are conscious **all the time** of, and perhaps influenced by, some power, whether God or not, which appeared beyond or partly within yourself. Can you give an example or two?

3. I asked on the questionnaire if you agreed with the statement that

'At times I have a sense of being inspired in my headship by a power, whether called God or not, which appears to be beyond the everyday self'.

You **strongly agreed** with this. Could you tell me more about this? Could you give examples?

4. You **agreed** with the statement that spirituality is a natural dimension of school leadership. Could you say why, please?

5. You were **uncertain** about the statement that

'A lack of understanding of spirituality seriously hampers a headteacher's ability to be an effective leader of a school'

Could you tell me more about what you think about this issue?

6. I asked on the questionnaire if you agreed with the statement that

'In general, the leadership styles of women headteachers are more suited to promoting spiritual development than the leadership styles of male headteachers'.

You were **uncertain** about this. Could you tell me more about what you think about this issue?

7. Finally, you **strongly agreed** that as a headteacher you can contribute a great deal to promoting pupils' spiritual development. Could you give some examples of this in practice?



# APPENDIX D

*Part 1: Tables D1-D33*

*Part 2: Figures D1-D33*

APPENDIX D



<b><u>Bellwood City</u></b>		<b>Total population</b>	<b>Codable questionn- aires</b>	<b>Response rate</b>
	<b>ALL headteachers</b>	<b>207</b>	<b>87</b>	<b>42.0%</b>
<b>PRIMARY</b>	<b>ALL primary</b>	<b>174</b>	<b>72</b>	<b>41.4%</b>
	<b>Denominational primary</b>	<b>76</b>	<b>33</b>	<b>43.4%</b>
	<i>RC primary</i>	61	25	41.0%
	<i>CofE primary</i>	14	7	50.0%
	<i>Jewish primary</i>	1	1	100%
	<b>ND primary</b>	<b>98</b>	<b>39</b>	<b>39.8%</b>
<b>SECONDARY</b>	<b>ALL secondary</b>	<b>33</b>	<b>15</b>	<b>45.5%</b>
	<b>Denominational secondary</b>	<b>17</b>	<b>9</b>	<b>52.9%</b>
	<i>RC secondary</i>	13	5	38.5%
	<i>CofE secondary</i>	3	3	100%
	<i>Jewish secondary</i>	1	1	100%
	<b>ND secondary</b>	<b>16</b>	<b>6</b>	<b>37.5%</b>
<b>DENOMINATIONAL/ ND</b>	<b>ALL Denominational</b>	<b>93</b>	<b>42</b>	<b>45.2%</b>
	<i>RC</i>	74	30	40.5%
	<i>CofE</i>	17	10	58.8%
	<i>Jewish</i>	2	2	100%
	<b>ALL ND</b>	<b>114</b>	<b>45</b>	<b>39.5%</b>
<b><u>Meadowshire</u></b>				
	<b>ALL headteachers</b>	<b>99</b>	<b>42</b>	<b>42.4%</b>
<b>PRIMARY</b>	<b>ALL primary</b>	<b>85</b>	<b>37</b>	<b>43.5%</b>
	<b>Denominational primary</b>	<b>41</b>	<b>19</b>	<b>46.3%</b>
	<i>RC primary</i>	3	2	66.7%
	<i>CofE primary</i>	38	17	44.7%
	<i>Jewish primary</i>	0	-	-
	<b>ND primary</b>	<b>44</b>	<b>18</b>	<b>40.9%</b>
<b>SECONDARY</b>	<b>ALL secondary</b>	<b>14</b>	<b>5</b>	<b>35.7%</b>
	<b>Denominational secondary</b>	<b>2</b>	<b>2</b>	<b>100%</b>
	<i>RC secondary</i>	1	1	100%
	<i>CofE secondary</i>	1	1	100%
	<i>Jewish secondary</i>	0	-	-
	<b>ND secondary</b>	<b>12</b>	<b>3</b>	<b>25.0%</b>
<b>DENOMINATIONAL/ ND</b>	<b>ALL Denominational</b>	<b>43</b>	<b>21</b>	<b>48.8%</b>
	<i>RC</i>	4	3	75.0%
	<i>CofE</i>	39	18	46.2%
	<i>Jewish</i>	0	-	-
	<b>ALL ND</b>	<b>56</b>	<b>21</b>	<b>37.5%</b>

Breakdown by type of school is not included in this table as the information sources for the population of schools do not consistently provide data on type - see Figure D2 for available data on type.

**Table D1: Total Population of Headteachers Surveyed and Codable Returns, Showing Selected School Characteristics** *(continued overleaf)*



<b><u>Sandalwood County</u></b>		<b>Total population</b>	<b>Codable questionn- aires</b>	<b>Response rate</b>
	<b>ALL headteachers</b>	<b>258</b>	<b>115</b>	<b>44.6%</b>
<b>PRIMARY</b>	<b>ALL primary</b>	<b>189</b>	<b>84</b>	<b>44.4%</b>
	<b>Denominational primary</b>	<b>93</b>	<b>43</b>	<b>46.2%</b>
	<i>RC primary</i>	15	5	33.3%
	<i>CofE primary</i>	78	38	48.7%
	<i>Jewish primary</i>	0	-	-
	<b>ND primary</b>	<b>96</b>	<b>41</b>	<b>42.7%</b>
<b>MIDDLE</b>	<b>ALL middle</b>	<b>39</b>	<b>14</b>	<b>35.9%</b>
	<b>Denominational middle</b>	<b>13</b>	<b>3</b>	<b>23.1%</b>
	<i>RC middle</i>	1	0	0
	<i>CofE middle</i>	12	3	25.0%
	<i>Jewish middle</i>	0	-	-
	<b>ND middle</b>	<b>26</b>	<b>11</b>	<b>42.3%</b>
<b>SECONDARY</b>	<b>ALL secondary</b>	<b>30</b>	<b>17</b>	<b>56.7%</b>
	<b>Denominational secondary</b>	<b>5</b>	<b>3</b>	<b>60.0%</b>
	<i>RC secondary</i>	3	1	33.3%
	<i>CofE secondary</i>	2	2	100%
	<i>Jewish secondary</i>	0	-	-
	<b>ND secondary</b>	<b>25</b>	<b>14</b>	<b>56.0%</b>
<b>DENOMINATIONAL/ ND</b>	<b>ALL Denominational</b>	<b>111</b>	<b>50</b>	<b>45.0%</b>
	<i>RC</i>	19	6	31.6%
	<i>CofE</i>	92	44	47.8%
	<i>Jewish</i>	0	-	-
	<b>ALL ND</b>	<b>147</b>	<b>65</b>	<b>44.2%</b>
<b><u>ALL AREAS</u></b>				
	<b>ALL headteachers</b>	<b>564</b>	<b>244</b>	<b>43.3%</b>
<b>PRIMARY</b>	<b>ALL primary</b>	<b>448</b>	<b>193</b>	<b>43.1%</b>
	<b>Denominational primary</b>	<b>210</b>	<b>95</b>	<b>45.2%</b>
	<i>RC primary</i>	79	32	40.5%
	<i>CofE primary</i>	130	62	47.7%
	<i>Jewish primary</i>	1	1	100%
	<b>ND primary</b>	<b>238</b>	<b>98</b>	<b>41.2%</b>
<b>MIDDLE</b>	<b>ALL middle</b>	<b>39</b>	<b>14</b>	<b>35.9%</b>
	<b>Denominational middle</b>	<b>13</b>	<b>3</b>	<b>23.1%</b>
	<i>RC middle</i>	1	0	0
	<i>CofE middle</i>	12	3	25.0%
	<i>Jewish middle</i>	0	-	-
	<b>ND middle</b>	<b>26</b>	<b>11</b>	<b>42.3%</b>
<b>SECONDARY</b>	<b>ALL secondary</b>	<b>77</b>	<b>37</b>	<b>48.1%</b>
	<b>Denominational secondary</b>	<b>24</b>	<b>14</b>	<b>58.3%</b>
	<i>RC secondary</i>	17	7	41.2%
	<i>CofE secondary</i>	6	6	100%
	<i>Jewish secondary</i>	1	1	100%
	<b>ND secondary</b>	<b>53</b>	<b>23</b>	<b>43.4%</b>
<b>DENOMINATIONAL/ ND</b>	<b>ALL Denominational</b>	<b>247</b>	<b>112</b>	<b>45.3%</b>
	<i>RC</i>	97	39	40.2%
	<i>CofE</i>	148	71	48.0%
	<i>Jewish</i>	2	2	100%
	<b>ALL ND</b>	<b>317</b>	<b>132</b>	<b>41.6%</b>



Area	Sector	Questionnaire reference number	Reason given for not completing questionnaire
Bellwood City	primary	ref. 44	No reason given.
		ref. 82	"I do not wish to be involved in this survey. Thank you."
Meadowshire	primary	ref. 350	"Dear Glenys, Whereas I fully support your study, I apologise for taking a decision not to complete the questionnaire. At this point of time I cannot, for many reasons, take time from my priorities to complete this. However, I do wish you well with your study."
Sandalwood County	primary	ref. 249	"Appointment began in January 1999. Not qualified to complete this questionnaire." [Head filled in first 8 questions only]
		ref. 251	
		ref. 463	"Ofsted Pending. Sorry."
		ref. 467	"It would appear we do not fall into your school category - we are not primary. Also secretary away all term so have very little time. Sorry" [It is an Infant school so is part of the primary sector.]
		ref. 476	"Dear Ms Woods, I regret that I am unable to find the time, in a very busy term, to complete your questionnaire but wish you well with your project."
			"In order to do justice to your questionnaire I would need to spend far more time that I have available. Sorry!"
	middle secondary	ref. 489	"Sorry I do not have the time to complete"
		ref. 537	"I regret that work overload is so great (post Ofsted and with three teachers off with nervous breakdowns) that I am unable to spend time on this."
		ref. 551	"I regret I have not the time to complete this survey. Sorry."

Table D2: Reasons given on questionnaires returned uncompleted



	Bellwood City	Meadowshire	Sandalwood County
Sector			
Primary	82.8% (72)	88.1% (37)	73.0% (84)
Middle	-	-	12.2% (14)
Secondary	17.2% (15)	11.9% (5)	14.8% (17)
Type			
County	51.7% (45)	47.6% (20)	51.3% (59)
Grant-maintained	3.4% (3)	0% (0)	2.6% (3)
Voluntary controlled	4.6% (4)	21.4% (9)	29.6% (34)
Voluntary aided	40.2% (35)	31.0% (13)	14.8% (17)
Special agreement	-	-	1.7% (2)
Character			
Non-denominational	51.7% (45)	50.0% (21)	57.4% (66)
Church of England	11.5% (10)	42.9% (18)	37.4% (43)
Roman Catholic	34.5% (30)	7.1% (3)	5.2% (6)
Jewish	2.3% (2)	-	-
Gender			
Male	46.0% (40)	64.3% (27)	49.6% (57)
Female	54.0% (47)	35.7% (15)	50.4% (58)
Beliefs			
Christian	83.9% (73)	66.7% (28)	73.0% (84)
Agnostic	6.9% (6)	23.8% (10)	17.4% (20)
Atheist	4.6% (4)	4.8% (2)	5.2% (6)
Jewish	1.1% (1)	0% (0)	0% (0)
Other religious believer	1.1% (1)	0% (0)	0% (0)
Other	2.3% (2)	4.8% (2)	2.6% (3)
No response	0% (0)	0% (0)	1.7% (2)
Personal importance of spirituality			
Very important	54.0% (47)	47.6% (20)	45.2% (52)
Of some importance	32.2% (28)	35.7% (15)	39.1% (45)
Of little importance	8.0% (7)	14.3% (6)	7.0% (8)
Not important	5.7% (5)	2.4% (1)	7.0% (8)
No response	0% (0)	0% (0)	1.7% (2)
BASE	87	42	115

Table D3: LEAs and Main Characteristics of Headteachers and their Schools



	Primary	Middle	Secondary
LEA			
Bellwood City	37.3% (72)	-	40.5% (15)
Meadowshire	19.2 (37)	-	13.5% (5)
Sandalwood County	43.5% (84)	100.0% (14)	45.9% (17)
Type			
County	47.7% (92)	78.6% (11)	56.8% (21)
Grant-maintained	1.0% (2)	7.1% (1)	8.1% (3)
Voluntary controlled	22.8% (44)	14.3% (2)	2.7% (1)
Voluntary aided	28.5% (55)	0% (0)	27.0% (10)
Special agreement	-	-	5.4% (2)
Character			
Non-denominational	50.8% (98)	78.6% (11)	59.5% (22)
Church of England	32.1% (62)	21.4% (3)	18.9% (7)
Roman Catholic	16.6% (32)	0% (0)	18.9% (7)
Jewish	0.5% (1)	0% (0)	2.7% (1)
Gender			
Male	46.1% (89)	50.0% (7)	75.7% (28)
Female	53.9% (104)	50.0% (7)	24.3% (9)
Beliefs			
Christian	76.2% (147)	78.6% (11)	73.0% (27)
Agnostic	14.5% (28)	14.3% (2)	16.2% (6)
Atheist	4.7% (9)	0% (0)	8.1% (3)
Jewish	0.5% (1)	0% (0)	0% (0)
Other religious believer	0.5% (1)	0% (0)	0% (0)
Other	3.1% (6)	0% (0)	2.7% (1)
No response	0.5% (1)	7.1% (1)	0% (0)
Personal importance of spirituality			
Very important	45.6% (88)	71.4% (10)	56.8% (21)
Of some importance	38.3% (74)	7.1% (1)	35.1% (13)
Of little importance	9.3% (18)	14.3% (2)	2.7% (1)
Not important	5.7% (11)	7.1% (1)	5.4% (2)
No response	1.0% (2)	0% (0)	0% (0)
<hr/>			
BASE	193	14	37

Table D4: Sector and Main Characteristics of Headteachers and their Schools



	County	Grant-maintained	Voluntary Controlled	Voluntary Aided	Special Agreement
LEA					
Bellwood City	36.3% (45)	50.0% (3)	8.5% (4)	53.8% (35)	-
Meadowshire	15.9% (20)	-	19.1% (9)	20.0% (13)	-
Sandalwood County	47.6% (59)	50.0% (3)	72.3% (34)	26.2% (17)	100.0% (2)
Sector					
Primary	74.2% (92)	33.3% (2)	93.6% (44)	84.6% (55)	-
Middle	8.9% (11)	16.7% (1)	4.3% (2)	-	-
Secondary	16.9% (21)	50.0% (3)	2.1% (1)	15.4% (10)	100.0% (2)
Character					
Non-denominational	100% (124)	33.3% (2)	4.3% (2)	6.2% (4)	-
Church of England	-	50.0% (3)	93.6% (44)	35.4% (23)	50.0% (1)
Roman Catholic	-	0	2.1% (1)	56.9% (37)	50.0% (1)
Jewish	-	16.7% (1)	-	1.5% (1)	-
Gender					
Male	51.6% (64)	83.3% (5)	44.7% (21)	49.2% (32)	100.0% (2)
Female	48.4% (60)	16.7% (1)	55.3% (26)	50.8% (33)	0
Beliefs					
Christian	62.9% (78)	66.7% (4)	83.0% (39)	95.4% (62)	100.0% (2)
Agnostic	20.2% (25)	33.3% (2)	14.9% (7)	3.1% (2)	0
Atheist	8.9% (11)	0	2.1% (1)	0	0
Jewish	0.8% (1)	0	0	0	0
Other religious believer	0.8% (1)	0	0	0	0
Other	4.8% (6)	0	0	1.5% (1)	0
No response	1.6% (2)	0	0	0	0
Personal importance of spirituality					
Very important	36.3% (45)	33.3% (2)	53.2% (25)	69.2% (45)	100.0% (2)
Of some importance	39.5% (49)	66.7% (4)	38.3% (18)	26.2% (17)	0
Of little importance	14.5% (18)	0	0	4.6% (3)	0
Not important	8.9% (11)	0	6.4% (3)	0	0
No response	0.8% (1)	0	2.1% (1)	0	0
<hr/>					
BASE	124	6	47	65	2

Table D5: School Type and Main Characteristics of Headteachers and their Schools



	Non-denominational	Church of England	Roman Catholic	Jewish
LEA				
Bellwood City	34.1% (45)	14.1% (10)	76.9% (30)	100.0% (2)
Meadowshire	15.9% (21)	25.4% (18)	7.7% (3)	-
Sandalwood County	50.0% (66)	60.6% (43)	15.4% (6)	-
Sector				
Primary	74.2% (98)	87.3% (62)	82.1% (32)	50.0% (1)
Middle	8.3% (11)	4.2% (3)	0	-
Secondary	1748% (23)	8.5% (6)	17.9% (7)	50.0% (1)
Type				
County	93.9% (124)	-	0% (0)	0% (0)
Grant-maintained	1.5% (2)	4.2% (3)	0% (0)	50.0% (1)
Voluntary controlled	1.5% (2)	62.0% (44)	2.6% (1)	0% (0)
Voluntary aided	3.0% (4)	32.4% (23)	94.9% (37)	50.0% (1)
Special agreement	0% (0)	1.4% (1)	2.6% (1)	0% (0)
Gender				
Male	52.3% (69)	47.9% (34)	51.3% (20)	50.0% (1)
Female	47.7% (63)	52.1% (37)	48.7% (19)	50.0% (1)
Beliefs				
Christian	62.9% (83)	85.9% (61)	100.0% (39)	100.0% (2)
Agnostic	21.2% (28)	11.3% (8)	0	0
Atheist	8.3% (11)	1.4% (1)	0	0
Jewish	0.8% (1)	0	0	0
Other religious believer	0.8% (1)	0	0	0
Other	4.5% (6)	1.4% (1)	0	0
No response	1.5% (2)	0	0	0
Personal importance of spirituality				
Very important	36.4% (48)	52.1% (37)	84.6% (33)	50.0% (1)
Of some importance	40.9% (54)	38.0% (27)	15.4% (6)	50.0% (1)
Of little importance	13.6% (18)	4.2% (3)	0	0
Not important	8.3% (11)	4.2% (3)	0	0
No response	0.8% (1)	1.4% (1)	0	0
BASE	132	71	39	2

Table D6: School Character and Main Characteristics of Headteachers and their Schools



	Male	Female
LEA		
Bellwood City	32.3% (40)	39.2% (47)
Meadowshire	21.8% (27)	12.5% (15)
Sandalwood County	46.0% (57)	48.3% (58)
Sector		
Primary	71.8% (89)	86.7% (104)
Middle	5.6% (7)	5.8% (7)
Secondary	22.6% (28)	7.5% (9)
Type		
County	51.6% (64)	50.0% (60)
Grant-maintained	4.0% (5)	0.8% (1)
Voluntary controlled	16.9% (21)	21.7% (26)
Voluntary aided	25.8% (32)	27.5% (33)
Special agreement	1.6% (2)	0
Character		
Non-denominational	55.6% (69)	52.5% (63)
Church of England	27.4% (34)	30.8% (37)
Roman Catholic	16.1% (20)	15.8% (19)
Jewish	0.8% (1)	0.8% (1)
Beliefs		
Christian	76.6% (95)	75.0% (90)
Agnostic	12.1% (15)	17.5% (21)
Atheist	6.5% (8)	3.3% (4)
Jewish	0.8% (1)	0
Other religious believer	0.8% (1)	0
Other	2.4% (3)	3.3% (4)
No response	0.8% (1)	0.8% (1)
Personal importance of spirituality		
Very important	46.0% (57)	51.7% (62)
Of some importance	37.9% (47)	34.2% (41)
Of little importance	6.5% (8)	10.8% (13)
Not important	8.1% (10)	3.3 (4)
No response	1.6% (2)	0
BASE	124	120

Table D7: Gender and Main Characteristics of Headteachers and their Schools



	Christian	Agnostic	Atheist	Jewish	Other religious believer	Other	No response
LEA							
Bellwood City	39.5% (73)	16.7% (6)	33.3% (4)	100.0% (1)	100.0% (1)	28.6% (2)	0
Meadowshire	15.1% (28)	27.8% (10)	16.7% (2)	0	0	28.6% (2)	0
Sandalwood County	45.4% (84)	55.6% (20)	50.0% (6)	0	0	42.9% (3)	100.0% (2)
Sector							
Primary	79.5% (147)	77.8% (28)	75.0% (9)	100.0% (1)	100.0% (1)	85.7% (6)	50.0% (1)
Middle	5.9% (11)	5.6% (2)	0	0	0	0	50.0% (1)
Secondary	14.6% (27)	16.7% (6)	25.0% (3)	0	0	14.3% (1)	0
Type							
County	42.2% (78)	69.4% (25)	91.7% (11)	100.0% (1)	100.0% (1)	85.7% (6)	100.0% (2)
Grant-maintained	2.2% (4)	5.6% (2)	0	0	0	0	0
Voluntary controlled	21.1% (39)	19.4% (7)	8.3% (1)	0	0	0	0
Voluntary aided	33.5% (62)	5.6% (2)	0	0	0	14.3% (1)	0
Special agreement	1.1% (2)	0	0	0	0	0	0
Character							
Non-denominational	44.9% (83)	77.8% (28)	91.7% (11)	100.0% (1)	100.0% (1)	85.7% (6)	100.0% (2)
Church of England	33.0% (61)	22.2% (8)	8.3% (1)	0	0	14.3% (1)	0
Roman Catholic	21.1% (39)	0	0	0	0	0	0
Jewish	1.1% (2)	0	0	0	0	0	0



Gender	51.4% (95)	41.7% (15)	66.7% (8)	100.0% (1)	42.9% (3)	50.0% (1)
Male						
Female	48.6% (90)	58.3% (21)	33.3% (4)	0	57.1% (4)	50.0% (1)



	very important	of some importance	of little importance	not important	no response
LEA					
Bellwood City	39.5% (47)	31.8% (28)	33.3% (7)	35.7% (5)	0
Meadowshire	16.8% (20)	17.0% (15)	28.6% (6)	7.1% (1)	0
Sandalwood County	43.7% (52)	51.1% (45)	38.1% (8)	57.1% (8)	100.0% (2)
Sector					
Primary	73.9% (88)	84.1% (74)	85.7% (18)	78.6% (11)	100.0% (2)
Middle	8.4% (10)	1.1% (1)	9.5% (2)	7.1% (1)	0
Secondary	17.6% (21)	14.8% (13)	4.8% (1)	14.3% (2)	0
Type					
County	37.8% (45)	55.7% (49)	85.7% (18)	78.6% (11)	50.0% (1)
Grant-maintained	1.7% (2)	4.5% (4)	0	0	0
Voluntary controlled	21.0% (25)	20.5% (18)	0	21.4% (3)	50.0% (1)
Voluntary aided	37.8% (45)	19.3% (17)	14.3% (3)	0	0
Special agreement	1.7% (2)	0	0	0	0
Character					
Non-denominational	40.3% (48)	61.4% (54)	85.7% (18)	78.6% (11)	50.0% (1)
Church of England	31.1% (37)	30.7% (27)	14.3% (3)	21.4% (3)	50.0% (1)
Roman Catholic	27.7% (33)	6.8% (6)	0	0	0
Jewish	0.8% (1)	1.1% (1)	0	0	0
Gender					
Male	47.9% (57)	53.4% (47)	38.1% (8)	71.4% (10)	100.0% (2)
Female	52.1% (62)	46.6% (41)	61.9% (13)	28.6% (4)	0
Beliefs					
Christian	90.8% (108)	78.4% (69)	28.6% (6)	14.3% (2)	0
Agnostic	6.7% (8)	18.2% (16)	33.3% (7)	28.6% (4)	50.0% (1)
Atheist	0.8% (1)	1.1% (1)	14.3% (3)	50.0% (7)	0
Jewish	0	0	0	7.1% (1)	0
Other religious believer	0	0	4.8% (1)	0	0
Other	1.7% (2)	2.3% (2)	9.5% (2)	0	50.0% (1)
No response	0	0	9.5% (2)	0	0
<hr/>					
BASE	119	88	21	14	2

Table D9: Importance of Spirituality and Main Characteristics of Headteachers and their Schools



	Bellwood City	Meadowshire	Sandalwood County	All
<b>Pupils on roll</b>				
less than 200	10.3% (9)	66.7% (27)	34.8% (40)	31.6% (77)
200-399	55.2% (48)	16.7% (7)	33.9% (39)	38.5% (94)
400-999	20.7% (18)	14.3% (6)	23.5% (27)	20.9% (51)
1000 or more	6.9% (6)	2.4% (1)	3.5% (4)	4.5% (11)
No response	6.9% (6)	0% (0)	4.3% (5)	4.5% (11)
<b>Age</b>				
under 50	47.1% (41)	52.4% (22)	58.3% (67)	53.3% (130)
50 or older	47.1% (41)	40.5% (17)	36.5% (42)	41.0% (100)
No response	5.7% (5)	7.1% (3)	5.2% (6)	5.7% (14)
<b>Years as headteacher of present school</b>				
2 or less	14.9% (13)	31.0% (13)	35.7% (41)	27.5% (67)
3-5	21.8% (19)	21.4% (9)	24.3% (28)	23.0% (56)
6-10	27.6% (24)	23.8% (10)	20.9% (24)	23.8% (58)
11 or more	34.5% (30)	23.8% (10)	18.3% (21)	25.0% (61)
No response	1.1% (1)	0% (0)	0.9% (1)	0.8% (2)
<b>Total years as headteacher</b>				
2 or less	10.3% (9)	21.4% (9)	27.8% (32)	20.5% (50)
3-5	14.9% (13)	19.0% (8)	20.0% (23)	18.0% (44)
6-10	25.3% (22)	23.8% (10)	26.1% (30)	25.4% (62)
11 or more	48.3% (42)	35.7% (15)	25.2% (29)	35.2% (86)
No response	1.1% (1)	0% (0)	0.9% (1)	0.8% (2)
<b>Type of additonal comment*</b>				
substantive	6.9% (6)	4.8% (2)	15.7% (18)	10.7% (26)
about questionnaire	4.6% (4)	2.4% (1)	8.7% (10)	6.1% (15)
other	4.6% (4)	9.5% (4)	2.6% (3)	4.5% (11)
no comment	87.4% (76)	85.7% (36)	78.3% (90)	82.8% (202)
<b>Willingness to be interviewed?</b>				
yes	21.8% (19)	16.7% (7)	16.5% (19)	18.4% (45)
no	77.0% (67)	83.3% (35)	79.1% (91)	79.1% (193)
no response	1.1% (1)	0% (0)	4.3% (5)	2.5% (6)
BASE	87	42	115	244

\* Percentages add up to more than 100% because some headteachers were classified as making more than one type of comment.

**Table D10: Pupil Roll, Age and Years as Headteacher, Additional Comments, and Willingness to be Interviewed, by LEA**



Q12. Do you agree or disagree with the following statements concerning the current education system?

	It too often creates undue stress and anxiety for headteachers				It generally creates no more than a reasonable level of stress and pressure for headteachers				It puts too much pressure on schools to compete with each other				It encourages schools to co-operate with each other				It encourages schools to place too much emphasis on academic education				It allows schools to place about the right amount of emphasis on educating the whole child			
	A %	U %	D %	Base	A %	U %	D %	Base	A %	U %	D %	Base	A %	U %	D %	Base	A %	U %	D %	Base	A %	U %	D %	Base
<b>LEA</b>																								
Bellwood City	85.1	6.9	8.0	87	13.8	8.0	78.2	87	86.2	8.0	5.7	87	8.1	18.6	73.3	86	72.1	4.7	23.3	86	21.2	24.7	54.1	p<.05
Meadowshire	100	0	0	42	2.4	2.4	95.1	41	90.5	4.8	4.8	42	9.8	22.0	68.3	41	92.9	2.4	4.8	42	7.5	10.0	82.5	40
Sandalwood County	88.7	5.2	6.1	115	10.8	5.4	83.8	111	80.0	4.3	15.7	115	17.9	13.4	68.8	112	78.3	4.3	17.4	115	21.2	15.0	63.7	113
<b>Sector</b>																								
Primary	90.7	5.2	4.1	193	9.0	5.8	85.2	189	83.4	6.7	9.8	193	13.8	17.5	68.8	189	81.3	3.6	15.1	192	17.1	17.1	65.8	187
Middle	85.7	7.1	7.1	14	15.4	7.7	76.9	13	92.9	0	7.1	14	15.4	7.7	76.9	13	71.4	7.1	21.4	14	21.4	14.3	64.3	14
Secondary	83.8	2.7	13.5	37	16.2	5.4	78.4	37	83.8	2.7	13.5	37	8.1	16.2	75.7	37	67.6	5.4	27.0	37	27.0	21.6	51.4	37
<b>Type</b>																								
County	91.9	4.8	3.2	124	7.3	6.5	86.2	123	84.7	4.8	10.5	124	13.9	10.7	75.4	122	74.0	5.7	20.3	123	20.0	10.8	69.2	120
Vol. Controlled	87.2	4.3	8.5	47	15.6	4.4	80.0	45	83.0	6.4	10.6	47	19.6	15.2	65.2	46	85.1	4.3	10.6	47	13.0	28.3	58.7	46
Vol. Aided	90.8	6.2	3.1	65	7.9	6.3	85.7	63	87.7	7.7	4.6	65	7.9	27.0	65.1	63	89.2	0	10.8	65	17.2	23.4	59.4	64
<b>Character</b>																								
Non-denom.	90.9	5.3	3.8	132	8.4	6.1	85.5	131	84.1	4.5	11.4	132	13.2	12.4	74.4	129	74.8	5.3	19.8	131	20.3	10.9	68.8	p<.05
C of E	90.1	1.4	8.5	71	11.8	2.9	85.3	68	80.3	5.6	14.1	71	12.9	20.0	67.1	70	81.7	4.2	14.1	71	14.3	21.4	64.3	70
RC	82.1	10.3	7.7	39	15.8	10.5	73.7	38	89.7	10.3	0	39	13.2	26.3	60.5	38	84.6	0	15.4	39	23.7	31.6	44.7	38
<b>Gender</b>																								
Male	87.9	4.8	7.3	124	11.4	3.3	85.4	123	83.9	4.0	12.1	124	12.2	17.1	70.7	123	79.8	4.8	15.3	124	18.0	20.5	61.5	122
Female	90.8	5.0	4.2	120	9.5	8.6	81.9	116	84.2	7.5	8.3	120	13.8	16.4	69.8	116	77.3	3.4	19.3	119	19.8	14.7	65.5	116
<b>Belief</b>																								
Christian	88.6	5.9	5.4	185	10.4	6.6	83.0	182	85.9	6.5	7.6	185	13.2	20.3	66.5	p<.05	80.0	4.9	15.1	185	18.7	21.4	59.9	p<.05
Agnostic	88.9	2.8	8.3	36	11.4	5.7	82.9	35	80.6	2.8	16.7	36	8.6	5.7	85.7	35	77.1	2.9	20.0	35	14.7	2.9	82.4	34
Atheist	91.7	0	8.3	12	8.3	0	91.7	12	50.0	8.3	41.7	12	33.3	0	66.7	12	66.7	0	33.3	12	33.3	8.3	58.3	12
<b>Spirituality</b>																								
Very important	88.2	5.9	5.9	119	12.1	6.9	81.0	116	86.6	6.7	6.7	119	12.8	17.1	70.1	117	81.4	2.5	16.1	118	17.1	19.7	63.2	117
Of some imp.	92.0	4.5	3.4	88	6.8	5.7	87.5	88	83.0	5.7	11.4	88	9.3	20.9	69.8	86	78.4	5.7	15.9	88	17.4	16.3	66.3	86
Of little imp.	85.7	4.8	9.5	21	15.0	0	85.0	20	85.7	4.8	9.5	21	14.3	9.5	76.2	21	71.4	9.5	19.0	21	20.0	15.0	65.0	20
Not imp.	85.7	0	14.3	14	14.3	7.1	78.6	14	64.3	0	35.7	14	35.7	0	64.3	14	71.4	0	28.6	14	35.7	14.3	50.0	14

NB: (i) Bases exclude 'no responses; (ii) A = 'strongly agree' + 'agree'; U = 'uncertain'; D = 'strongly disagree' + 'disagree'

Table D11: Responses to Values Tensions Statements, by Standard Variables (continued overleaf)



	It requires schools to make the curriculum too inflexible				It allows schools sufficient flexibility for teacher discretion				It means that, since the reforms of the late 1980s and 1990s, there is <u>less</u> room in the curriculum for promoting pupils' spiritual development				It encourages <u>more</u> attention to be given to promoting pupils' spiritual development compared with the system before the reforms of the late 1980s and 1990s				It encourages schools to teach too much in separate subjects				It allows schools to provide enough opportunities for cross-curricular work			
	A %	U %	D %	Base	A %	U %	D %	Base	A %	U %	D %	Base	A %	U %	D %	Base	A %	U %	D %	Base	A %	U %	D %	Base
<b>LEA</b>																								
Bellwood City	66.3	11.6	22.1	86	19.5	16.1	64.4	87	70.1	9.2	20.7	87	17.4	18.6	64.0	86	59.3	15.1	25.6	86	28.7	18.4	52.9	87
Meadowshire	85.7	4.8	9.5	42	9.5	9.5	81.0	42	90.2	2.4	7.3	41	0	7.5	92.5	40	81.0	7.1	11.9	42	16.7	9.5	73.8	42
Sandalwood County	71.1	11.4	17.5	114	26.5	8.8	64.6	113	61.7	17.4	20.9	115	12.7	16.4	70.9	110	60.0	9.6	30.4	115	26.3	21.9	51.8	114
<b>Sector</b>																								
Primary	70.7	11.5	17.8	191	21.9	11.5	66.7	192	71.9	10.9	17.2	192	10.2	15.6	74.2	186	67.2	9.9	22.9	192	26.6	18.8	54.7	192
Middle	78.6	7.1	14.3	14	15.4	15.4	69.2	13	71.4	14.3	14.3	14	7.7	15.4	76.9	13	64.3	7.1	28.6	14	14.3	28.6	57.1	14
Secondary	75.7	5.4	18.9	37	18.9	10.8	70.3	37	56.8	16.2	27.0	37	24.3	16.2	59.5	37	43.2	18.9	37.8	37	24.3	13.5	62.2	37
<b>Type</b>																								
County	74.8	8.1	17.1	123	22.8	9.8	67.5	123	69.1	15.4	15.4	123	10.8	16.7	72.5	120	62.6	9.8	27.6	123	28.5	16.3	55.3	123
Vol. Controlled	74.5	12.8	12.8	47	21.7	6.5	71.7	46	76.6	6.4	17.0	47	11.1	8.9	80.0	45	72.3	8.5	19.1	47	19.9	23.4	57.4	47
Vol. Aided	65.6	14.1	20.3	64	16.9	16.9	66.2	65	67.7	9.2	23.1	65	14.3	17.5	68.3	63	63.1	16.9	20.0	65	20.0	18.5	61.5	65
<b>Character</b>																								
Non-denom.	74.8	7.6	17.6	131	22.9	9.2	67.9	131	69.5	15.3	15.3	131	10.2	17.2	72.7	128	61.8	9.9	28.2	131	27.5	16.0	56.5	131
C of E	69.0	14.1	16.9	71	21.4	10.0	68.6	70	73.2	8.5	18.3	71	16.2	11.8	72.1	68	69.0	9.9	21.1	71	23.9	21.1	54.9	71
RC	68.4	10.5	21.1	38	15.4	20.5	64.1	39	61.5	7.7	30.8	39	13.2	18.4	68.4	38	56.4	17.9	25.6	39	23.1	20.5	56.4	39
<b>Gender</b>																								
Male	70.2	12.1	17.7	124	18.7	13.0	68.3	123	70.2	11.3	18.5	124	11.4	13.0	75.6	123	63.7	8.1	28.2	124	26.8	15.4	57.7	123
Female	73.7	8.5	17.8	118	23.5	10.1	66.4	119	68.9	12.6	18.5	119	13.3	18.6	68.1	113	63.0	14.3	22.7	119	24.2	21.7	54.2	120
<b>Belief</b>																								
Christian	71.7	10.3	17.9	184	20.7	13.0	66.3	184	70.7	10.9	18.5	184	14.4	13.9	71.7	180	63.2	13.5	23.2	185	25.4	17.3	57.3	185
Agnostic	75.0	11.1	13.9	36	16.7	8.3	75.0	36	69.4	11.1	19.4	36	2.9	14.7	82.4	34	62.9	5.7	31.4	35	22.2	19.4	58.3	36
Atheist	66.7	8.3	25.0	12	25.0	8.3	66.7	12	58.3	16.7	25.0	12	8.3	41.7	50.0	12	66.7	0	33.3	12	33.3	33.3	33.3	12
<b>Spirituality</b>																								
Very important	72.9	10.2	16.9	118	20.3	14.4	65.3	118	69.5	9.3	21.2	118	20.0	12.2	67.8	115	64.7	13.4	21.8	119	23.5	12.6	63.9	119
Of some imp.	72.4	10.3	17.2	87	17.0	6.8	76.1	88	73.9	12.5	13.6	88	4.6	14.9	80.5	87	64.8	10.2	25.0	88	22.7	23.9	53.4	88
Of little imp.	66.7	9.5	23.8	21	19.0	19.0	61.9	21	61.9	23.8	14.3	21	0	31.6	68.4	19	50.0	5.0	45.0	20	42.9	28.6	28.6	21
Not imp.	64.3	14.3	21.4	14	50.0	7.1	42.9	14	57.1	14.3	28.6	14	14.3	28.6	57.1	14	64.3	7.1	28.6	14	28.6	21.4	50.0	14

Table D11 (continued; also continued overleaf)



	It encourages schools to give too much attention to business methods and values				It encourages schools to apply professional methods and values				It encourages a 'macho' style of leadership in schools				It encourages a consultative style of leadership in schools			
	A %	U %	D %	Base	A %	U %	D %	Base	A %	U %	D %	Base	A %	U %	D %	Base
<b>LEA</b>																
Bellwood City	52.4	26.2	21.4	84	65.5	25.0	9.5	84	20.7	20.7	58.6	87	51.7	19.5	28.7	87
Meadowshire	57.1	23.8	19.0	42	58.5	22.0	19.5	41	40.5	19.0	40.5	42	38.1	16.7	45.2	42
Sandalwood County	46.8	29.7	23.4	111	61.1	22.1	16.8	113	19.1	21.7	59.1	115	52.7	21.4	25.9	112
<b>Sector</b>																
Primary	54.5	25.7	19.8	187	62.8	23.4	13.8	188	23.3	22.8	53.9	193	50.3	20.4	29.3	191
Middle	38.5	23.1	38.5	13	46.2	15.4	38.5	13	14.3	14.3	71.4	14	53.8	15.4	30.8	13
Secondary	35.1	37.8	27.0	37	64.9	24.3	10.8	37	27.0	13.5	59.5	37	45.9	18.9	35.1	37
<b>Type</b>																
County	53.3	23.3	23.3	120	59.7	21.0	19.3	119	25.0	19.4	55.6	124	50.4	16.3	33.3	123
Vol. Controlled	47.7	38.6	13.6	44	60.9	23.9	15.2	46	17.0	17.0	66.0	47	55.6	20.0	24.4	45
Vol. Aided	50.8	27.7	21.5	65	66.2	27.7	6.2	65	27.7	27.7	44.6	65	41.5	26.2	32.3	65
<b>Character</b>																
Non-denom.	52.3	24.2	23.4	128	59.8	21.3	18.9	127	26.5	18.9	54.5	132	49.6	17.6	32.8	131
C of E	48.5	33.8	17.6	68	67.1	20.0	12.9	70	16.9	16.9	66.2	71	56.5	17.4	26.1	69
RC	48.7	28.2	23.1	39	59.0	35.9	5.1	39	25.6	30.8	43.6	39	35.9	33.3	30.8	39
<b>Gender</b>																
Male	49.6	30.9	19.5	123	63.4	24.4	12.2	123	25.0	19.4	55.6	124	47.2	22.8	30.1	123
Female	51.8	23.7	24.6	114	60.9	21.7	17.4	115	21.7	22.5	55.8	120	52.5	16.9	30.5	118
<b>Belief</b>																
Christian	50.5	29.1	20.3	182	64.3	22.5	13.2	182	22.2	22.7	55.1	185	50.8	19.7	29.5	183
Agnostic	55.9	11.8	32.4	34	50.0	27.8	22.2	36	22.2	19.4	58.3	36	41.7	25.0	33.3	36
Atheist	36.4	45.5	18.2	11	72.7	18.2	9.1	11	33.3	16.7	50.0	12	58.3	16.7	25.0	12
<b>Spirituality</b>																
Very important	56.9	25.9	17.2	116	64.7	22.4	12.9	116	27.7	23.5	48.7	119	45.3	20.5	34.2	117
Of some imp.	46.0	32.2	21.8	87	57.5	26.4	16.1	87	18.2	20.5	61.4	88	52.3	20.5	27.3	88
Of little imp.	40.0	15.0	45.0	20	65.0	20.0	15.0	20	19.0	14.3	66.7	21	61.9	19.0	19.0	21
Not imp.	46.2	30.8	23.1	13	64.3	14.3	21.4	14	21.4	14.3	64.3	14	57.1	7.1	35.7	14

Table D11 (continued)



	No %	Yes %	Base
			p<.05
County	30.9	69.1	123
Vol. Cont.	21.3	78.7	47
Vol. Aided	12.3	87.7	65

**Table D12: Whether School Has Policy on Spiritual Development, by Type**

	No %	Yes %	Base
			p<.01
Non-denom.	31.3	68.7	131
CofE	22.5	77.5	71
RC	5.1	94.9	39

**Table D13: Whether School Has Policy on Spiritual Development, by Character**

	No %	Yes %	Base
			p<.01
Male	32.3	67.7	124
Female	16.1	83.9	118

**Table D14: Whether School Has Policy on Spiritual Development, by Gender**

	No %	Yes %	Base
			p<.01
Christian	19.1	80.9	183
Agnostic	36.1	63.9	36
Atheist	50.0	50.0	12

**Table D15: Whether School Has Policy on Spiritual Development, by Belief**

	No %	Yes %	Base
			p<.01
Very imp.	14.3	85.7	119
Of some imp.	31.4	68.6	86
Of little imp.	28.6	71.4	21
Not imp.	57.1	42.9	14

**Table D16: Whether School Has Policy on Spiritual Development, by Importance of Spirituality**



Q9.(b) Is it separate or part of another policy, e.g. RE, PSE?

part of	66.8% (123)
separate	23.4% (43)
both	1.6% (3)
no response	8.2% (15)

BASE	184
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*Excludes headteachers who indicated in question 9a that they did not have a policy (i.e. those who answered 'no' or 'in process of drafting')*

**Table D17: Whether Separate or Part of Another Policy**

Q9.(b, part 2) If part of another policy, please specify

RE alone	22.8% (28)
RE + PSHE/PSE	10.6% (13)
RE + PSHE/PSE + school brochure	0.8% (1)
RE + PSHE/PSE + Assembly and/or Worship	1.6% (2)
RE + PSHE/PSE + behaviour	0.8% (1)
RE + PSHE/PSE + Whole school policy	0.8% (1)
RE + PSHE/PSE + S & M Dev	0.8% (1)
RE + Assembly and/or Worship	2.4% (3)
RE + Assembly and/or Worship + SMSC	1.6% (2)
RE + behaviour policy	0.8% (1)
RE + drugs + art + music + PE	0.8% (1)
RE separately, all subject generally	0.8% (1)
RE + Ethos + underpins all policies	0.8% (1)
RE + related policies	0.8% (1)
PSHE/PSE alone	0.8% (1)
PSHE/PSE + Assembly and/or Worship	0.8% (1)
PSHE/PSE + management plan	0.8% (1)
Assembly and/or Worship alone	1.6% (2)
Policy on SMSC, or SMC, or S & M	4.9% (6)
Part of prospectus	0.8% (1)
school aims & values	0.8% (1)
Equal Opps + mission statement	0.8% (1)
no response	42.3% (52)

BASE	123
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**Table D18: Which Other Policy Spiritual Development is Part of**



Q9(e) As far as you are aware, did the matters in the grid below arise as issues when formulating the policy?				
	Yes %	No %	No response %	Base
Devising a workable definition of spirituality	35.9 (66)	45.7 (84)	18.5 (34)	184
Reconciling religious and secular beliefs	34.2 (63)	50.0 (92)	15.8 (29)	184
Finding a shared vocabulary about spirituality	31.5 (58)	50.5 (93)	17.9 (33)	184
Deciding on questions of ultimate meaning	20.1 (37)	60.3 (111)	19.6 (36)	184
Being inclusive of all views but at the expense of being bland	20.1 (37)	61.4 (113)	18.5 (34)	184
Deciding who has expertise on spirituality	19.6 (36)	64.1 (118)	16.3 (30)	184
Being too specific and so excluding the beliefs and needs of some pupils	19.0 (35)	63.0 (116)	17.9 (33)	184

*Excludes headteachers who indicated in question 9a that they did not have a policy (i.e. those who answered 'no' or 'in process of drafting')*

**Table D19: Issues Arising in Formulation of Spiritual Development Policy (including 'no responses')**

Q9(f) If it did arise, was it a problem?							
	slight problem %	considerable problem %	problem - degree not specified %	All saying it was a problem %	no problem %	No response %	Base
Devising a workable definition of spirituality	32.0 (32)	13.0 (13)	2.0 (2)	47.0 (47)	9.0 (9)	44.0 (44)	100
Reconciling religious and secular beliefs	35.9 (33)	2.2 (2)	2.2 (2)	40.2 (37)	20.7 (19)	39.1 (36)	92
Finding a shared vocabulary about spirituality	33.0 (30)	7.7 (7)	2.2 (2)	42.9 (39)	11.0 (10)	46.2 (42)	91
Deciding on questions of ultimate meaning	17.8 (13)	23.3 (17)	1.4 (1)	42.5 (31)	2.7 (2)	54.8 (40)	73
Being inclusive of all views but at the expense of being bland	26.8 (19)	5.6 (4)	1.4 (1)	33.8 (24)	5.6 (4)	60.6 (43)	71
Deciding who has expertise on spirituality	21.2 (14)	7.6 (5)	3.0 (2)	31.8 (21)	10.6 (7)	57.6 (38)	66
Being too specific and so excluding the beliefs and needs of some pupils	27.5 (19)	5.8 (4)	1.4 (1)	34.8 (24)	5.8 (4)	59.4 (41)	69

*Excludes (a) those who did not indicate in Q9e that these matters had arisen as an issue, and (b) headteachers who indicated in question 9a that they did not have a policy.*

**Table D20: Problems in Formulation of Spiritual Development Policy (including 'no responses')**



Q9(g) If a problem, was it resolved?					
	fully %	partially %	no %	No response %	Base
Devising a workable definition of spirituality	13.2 (12)	28.6 (26)	3.3 (3)	54.9 (50)	91
Reconciling religious and secular beliefs	21.9 (16)	21.9 (16)	0 (0)	56.2 (41)	73
Finding a shared vocabulary about spirituality	17.3 (14)	25.9 (21)	1.2 (1)	55.6 (45)	81
Deciding on questions of ultimate meaning	7.0 (5)	29.6 (21)	4.2 (3)	59.2 (42)	71
Being inclusive of all views but at the expense of being bland	9.0 (6)	22.4 (15)	0 (0)	68.7 (46)	67
Deciding who has expertise on spirituality	10.2 (6)	20.3 (12)	1.7 (1)	67.8 (40)	59
Being too specific and so excluding the beliefs and needs of some pupils	13.1 (8)	14.8 (9)	1.6 (1)	70.5 (43)	61

*Excludes (a) those who did not indicate in Q9e that these matters had arisen as an issue or who indicated in Q9f that it was 'no problem', and (b) headteachers who indicated in question 9a that they did not have a policy.*

**Table D21: Resolution of Problems (including 'no responses')**



Q10. Would you say you are <u>unclear</u> about the meaning of any of the following in relation to pupils' schooling?									
	<u>cultural</u> development			<u>social</u> development			<u>moral</u> development		
	CL. %	UN %	Base	CL. %	UN. %	Base	CL. %	UN. %	Base
<b>LEA</b>			p<.05						
Bellwood City	83.1	16.9	83	95.2	4.8	83	91.7	8.3	84
Meadowshire	73.2	26.8	41	85.4	14.6	41	80.5	19.5	41
Sandalwood County	67.5	32.5	114	90.3	9.7	113	85.0	15.0	113
<b>Sector</b>									
Primary	73.4	26.6	188	90.4	9.6	188	85.7	14.3	189
Middle	64.3	35.7	14	100	0	14	100	0	14
Secondary	80.6	19.4	36	91.4	8.6	35	85.7	14.3	35
<b>Type</b>									p<.05
County	75.4	24.6	118	90.6	9.4	117	89.0	11.0	118
Vol. Controlled	63.8	36.2	47	89.4	10.6	47	74.5	25.5	47
Vol. Aided	78.5	21.5	65	92.3	7.7	65	92.3	7.7	65
<b>Character</b>									p<.01
Non-denom.	77.0	23.0	126	91.2	8.8	125	89.7	10.3	126
C of E	66.2	33.8	71	90.1	9.9	71	76.1	23.9	71
RC	79.5	20.5	39	92.3	7.7	39	97.4	2.6	39
<b>Gender</b>						p<.05			
Male	68.9	31.1	122	86.8	13.2	121	83.6	16.4	122
Female	79.3	20.7	116	95.7	4.3	116	89.7	10.3	116
<b>Belief</b>									p<.05
Christian	76.2	23.8	181	92.8	7.2	181	89.0	11.0	182
Agnostic	68.6	31.4	35	80.0	20.0	35	74.3	25.7	35
Atheist	58.3	41.7	12	90.9	9.1	11	72.7	27.3	11
<b>Spirituality</b>			p<.05						p<.05
Very important	83.1	16.9	118	93.2	6.8	118	92.4	7.6	119
Of some imp.	63.1	36.9	84	89.2	10.8	83	79.5	20.5	83
Of little imp.	75.0	25.0	20	90.0	10.0	20	90.0	10.0	20
Not imp.	71.4	28.6	14	92.9	7.1	14	78.6	21.4	14

CL = not at all unclear; UN = unclear to some degree

**Table D22: Degree to which headteachers are unclear about meaning of cultural, social, and moral development in relation to pupils schooling, by Standard Variables**



Q10. Would you say you are unclear about the meaning of spiritual development in relation to pupils' schooling?						
	NOT unclear %	All unclear to some degree %	a little unclear %	fairly unclear %	very unclear %	Base
<b>LEA</b>						p<.05
Bellwood City	75.0	25.0	16.7	7.1	1.2	84
Meadowshire	63.4	36.6	24.4	4.9	7.3	41
Sandalwood County	57.0	43.0	28.1	9.6	5.3	114
<b>Sector</b>						
Primary	65.1	34.9	25.4	5.3	4.2	189
Middle	71.4	28.6	14.3	14.3	0	14
Secondary	58.3	41.7	16.7	19.4	5.6	36
<b>Type</b>						p<.01
County	56.3	43.7	29.4	10.9	3.4	119
Vol. Controlled	63.8	36.2	23.4	6.4	6.4	47
Vol. Aided	81.5	18.5	15.4	1.5	1.5	65
<b>Character</b>						p<.01
Non-denom.	58.3	41.7	27.6	10.2	3.9	127
C of E	62.0	38.0	23.9	7.0	7.0	71
RC	92.3	7.7	7.7	0	0	39
<b>Gender</b>						
Male	61.8	38.2	22.8	9.8	5.7	123
Female	67.2	32.8	24.1	6.0	2.6	116
<b>Belief</b>						p<.01
Christian	70.9	29.1	22.5	3.8	2.7	182
Agnostic	51.4	48.6	25.7	14.3	8.6	35
Atheist	33.3	66.7	25.0	33.3	8.3	12
<b>Spirituality</b>						p<.01
Very important	81.5	18.5	13.4	1.7	3.4	119
Of some imp.	48.8	51.2	35.7	10.7	4.8	84
Of little imp.	50.0	50.0	25.0	25.0	0	20
Not imp.	42.9	57.1	28.6	21.4	7.1	14

The chi-square test reported in this table is based on cross-tabulations of the simple split between headteachers who said they were not at all unclear and those who were to some degree unclear (i.e. the first two columns of the table).

Table D23: Degree to which headteachers are unclear about meaning of spiritual development in relation to pupils’ schooling, by Standard Variables



Q11. Compared with promoting pupils' spiritual development, what priority is given in your school to promoting other types of pupils' development?																				
	physical development				academic development				cultural development				social development				moral development			
	same %	more %	less %	Base	same %	more %	less %	Base	same %	more %	less %	Base	same %	more %	less %	Base	same %	more %	less %	Base
LEA				p<.05				p<.01								p<.01				
Bellwood City	62.7	21.7	15.7	83	50.6	47.1	2.4	85	71.4	13.1	15.5	84	75.0	23.8	1.2	84	78.8	21.2	0	85
Meadowshire	52.4	38.1	9.5	42	35.7	59.5	4.8	42	75.6	12.2	12.2	41	59.5	33.3	7.1	42	61.9	35.7	2.4	42
Sandalwood County	45.9	45.9	8.1	111	20.5	66.1	13.4	112	72.1	12.6	15.3	111	50.0	43.8	6.3	112	64.3	31.3	4.5	112
Sector																				
Primary	52.4	35.3	12.3	187	32.6	59.5	7.9	190	73.8	10.7	15.5	187	62.4	32.8	4.8	189	69.5	27.9	2.6	190
Middle	53.8	46.2	0	13	7.7	76.9	15.4	13	61.5	23.1	15.4	13	53.8	46.2	0	13	69.2	30.8	0	13
Secondary	55.6	36.1	8.3	36	50.0	44.4	5.6	36	69.4	19.4	11.1	36	52.8	41.7	5.6	36	66.7	30.6	2.8	36
Type				p<.01				p<.01				p<.01				p<.01				p<.01
County	43.3	47.5	9.2	120	22.1	69.7	8.2	122	69.2	20.8	10.0	120	50.8	45.9	3.3	122	57.4	39.3	3.3	122
Vol. Controlled	46.7	44.4	8.9	45	24.4	64.4	11.1	45	82.2	6.7	11.1	45	53.3	40.0	6.7	45	68.9	26.7	4.4	45
Vol. Aided	74.6	11.1	14.3	63	60.9	35.9	3.1	64	71.4	1.6	27.0	63	82.5	12.7	4.8	63	89.1	10.9	0	64
Character				p<.01				p<.01				p<.01				p<.01				p<.01
Non-denom.	43.3	47.2	9.4	127	22.5	69.0	8.5	129	70.1	20.5	9.4	127	50.4	45.7	3.9	129	57.4	39.5	3.1	129
C of E	56.5	36.2	7.2	69	29.0	60.9	10.1	69	76.5	5.9	17.6	68	62.3	31.9	5.8	69	75.4	21.7	2.9	69
RC	78.9	0	21.1	38	76.9	20.5	2.6	39	71.8	0	28.2	39	89.5	5.3	5.3	38	94.9	5.1	0	39
Gender																				
Male	51.2	37.4	11.4	123	30.1	59.3	10.6	123	73.0	13.1	13.9	122	59.3	35.0	5.7	123	67.5	30.1	2.4	123
Female	54.9	34.5	10.6	113	37.9	56.9	5.2	116	71.9	12.3	15.8	114	61.7	34.8	3.5	115	70.7	26.7	2.6	116
Belief				p<.05				p<.01				p<.01				p<.01				p<.01
Christian	57.8	31.1	11.1	180	41.2	52.7	6.0	182	77.8	8.3	13.9	180	67.4	29.8	2.8	181	75.3	23.6	1.1	182
Agnostic	44.1	50.0	5.9	34	14.7	70.6	14.7	34	64.7	14.7	20.6	34	41.2	44.1	14.7	34	55.9	35.3	8.8	34
Atheist	25.0	50.0	25.0	12	0	75.0	25.0	12	33.3	50.0	16.7	12	33.3	58.3	8.3	12	33.3	58.3	8.3	12
Spirituality				p<.05				p<.01				p<.05				p<.01				p<.01
Very important	57.9	27.2	14.9	114	49.1	44.0	6.9	116	75.4	7.9	16.7	114	73.9	22.6	3.5	115	81.0	18.1	0.9	116
Of some imp.	51.8	41.2	7.1	85	24.4	68.6	7.0	86	77.6	12.9	9.4	85	51.2	44.2	4.7	86	61.6	36.0	2.3	86
Of little imp.	42.9	57.1	0	21	4.8	90.5	4.8	21	47.6	28.6	23.8	21	38.1	61.9	0	21	47.6	52.4	0	21
Not imp.	28.6	50.0	21.4	14	14.3	64.3	21.4	14	57.1	21.4	21.4	14	50.0	35.7	14.3	14	57.1	28.6	14.3	14

Table D24: Priority given in school to specified areas of development compared with spiritual development, by Standard Variables



Q9.(d) If in written form, would you be willing to send me a copy please?

yes	41.7% (65)
no	37.2% (58)
other*	9.6% (15)
no response	11.5% (18)

BASE	156**
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\* The 15 who are coded as 'other' include those who have written 'maybe', 'not at present', 'will do when the policy is updated', 'haven't got the time at present', 'yes, if I'm chosen for interview', 'when redrafted later this year', etc. Headteachers of secondary schools were most likely to be coded as other (28.6 % - 6 out of 21), as were male headteachers (13.8% - 9 out of 65).

\*\* Headteachers who answered 'yes' to Q9c

Table D25: Willingness to Send Written Policy

	Yes %	No %	Other %	Base
County	41.3	47.6	11.1	63
Vol. Cont.	50.0	42.9	7.1	28
Vol. Aided	53.3	33.3	13.3	45

Table D26: Willingness to Send Written Policy, by Type

	Yes %	No %	Other %	Base
Non-denom.	42.6	47.1	10.3	68
CofE	50.0	35.0	15.0	40
RC	55.2	37.9	6.9	29

Table D27: Willingness to Send Written Policy, by Character

Document(s) attached	60.0% (39)
No document(s) attached, though headteacher indicated they would send one	40.0% (26)

BASE	65*
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\* Headteachers who answered 'yes' to Q9c

Table D28: Policy Documentation Sent



	Number who returned documentation	% out of those who indicated school has a <b>written</b> policy	% out of total number completing a questionnaire
Bellwood City	16	25.8 (base: 62)	18.4 (base: 87)
Meadowshire	7	29.2 (base: 24)	16.7 (base: 42)
Sandalwood County	16	22.9 (base: 70)	13.9 (base: 115)
Primary	32	25.6 (base: 125)	16.6 (base: 193)
Middle	2	22.2 (base: 9)	14.3 (base: 14)
Secondary	5	22.7 (base: 22)	13.5 (base: 37)
County	16	22.9 (base: 70)	12.9 (base: 124)
Vol. Cont.	8	24.2 (base: 33)	17.0 (base: 47)
Vol. Aided	14	28.0 (base: 50)	21.5 (base: 65)
GM	1	50.0 (base: 2)	16.7 (base: 6)
Special Ag.	0	0 (base: 1)	0 (base: 2)
Non-denom.	16	21.3 (base: 75)	12.1 (base: 132)
CofE	12	26.1 (base: 46)	16.9 (base: 71)
RC	11	32.4 (base: 34)	28.2 (base: 39)
Jewish	0	0 (base: 1)	0 (base: 2)
Male	25	35.2 (base: 71)	20.2 (base: 124)
Female	14	16.5 (base: 85)	11.7 (base: 120))
Christian	32	25.0 (base: 128)	17.3 (base: 185)
Agnostic	4	21.1 (base: 19)	11.1 (base: 36)
Atheist	3	100.0 (base: 3)	25.0 (base: 12)
other religious believer	0	0 (base: 1)	0 (base: 1)
other	0	0 (base: 4)	0 (base: 7)
no response	0	0 (base: 1)	0 (base: 2)
Very imp.	22	25.6 (base: 86)	18.5 (base: 119)
Of some imp.	10	18.9 (base: 53)	11.4 (base: 88)
Of little imp.	4	36.4 (base: 11)	19.0 (base: 21)
Not imp.	3	60.0 (base: 5)	21.4 (base: 14)
no response	0	0 (base: 1)	0 (base: 2)
<b>ALL</b>	39	25.0 (base: 156)	16.0 (base: 244)

Chi-square tests have been not worked out for these as the purpose is to provide a profile of the headteachers who returned policy documentation.

**Table D29: Number Sending Policy Documentation, by Standard Variables (but including all categories and no responses)**



Spiritual, Moral, Social, Cultural	9
Spiritual & Moral	3
Spiritual, Moral & Cultural	1
Spiritual Development / Education	3
Moral Development	1*
Religious Education	17**
Collective Worship/Assembly	10
Mission Statement	2***
Personal, Social & Health Education / Personal & Social Education	2
Equal Opportunities	1
Unspecified document featuring section on Moral & Spiritual Values	1
Number of Documents	50

\* This was sent with a policy document on spiritual development

\*\* These include: one RE Year Plan; one return which consisted of copy of contents page and section on Philosophy of RE, from the school's RE policy document; one extract from an RE policy document comprising the section on SMSC Development. NB three RE policy documents include the school's mission statement.

\*\*\* In addition to these, three RE policy documents include the school's mission statement.

Table D30: Total Number and Types of Policy Document Received

Spiritual, Moral, Social, Cultural	9
Spiritual & Moral	3
Spiritual, Moral & Cultural	1
Spiritual Development / Education*	3
Unspecified document featuring section on Moral & Spiritual Values	1
Religious Education Policy (on its own)	9
Religious Education+ Collective Worship/Assemblies Policies**	4
Religious Education+Personal Social & Health Education/ Personal & Social Education Policies	2
Collective Worship/Assembly Policy (on its own)	5
Mission Statement (on its own)	1
Equal Opportunities Policy	1
Number of Headteachers Supplying Documentation	39

\* In one case the spiritual development policy was sent with four other documents, i.e.. the school's Mission Statement, RE Handbook, Collective Worship policy and Moral development policy.

\*\* In one case, in addition to the CW policy, an RE policy and an RE Year Plan was sent. Each of the two latter documents were counted as RE documents for the purposes of Table D27.

Table D31: Documentation Received From Each Headteacher



Bellwood City	17
Meadowshire	6
Sandalwood County	16
Primary	32
Middle	2
Secondary	5
County	16
Grant-maintained	1
Voluntary aided	14
Voluntary controlled	8
Non-denominational	16
Church of England	12
Roman Catholic	11
<hr/>	
Number of Headteachers Supplying Documentation	39

**Table D32: Headteachers Supplying Policy Documentation,  
by LEA, Sector, Type and Character**



Ref no.*	LEA	Sector	Type	Character	Documentation Sent	Definition	Type of Contextualisation	Issues that arose in formulating policy. Was it a problem? Was it resolved? (survey Qs 9e-g)
48	BC	P	VA	RC	S&M Policy	Implicit	Religious	No response
96	BC	P	VA	RC	RE Handbook (including Mission Statement)	Implicit	Religious	Deciding on questions of ultimate meaning - not a problem
115	BC	P	VA	RC	Mission Statement, Spiritual Development Policy, Moral Development Policy, RE Handbook	Implicit	Religious	No response
118	BC	P	VA	RC	RE Handbook (including Mission Statement)	Implicit	Religious	Reconciling religious and secular beliefs – no problem Being too specific and so excluding the beliefs and needs of some pupils – slight problem – did not say if resolved
121	BC	P	VA	RC	RE Handbook, Mission Statement	Implicit	Religious	Finding a shared vocabulary – slight problem – fully resolved Being too specific and so excluding the beliefs and needs of some pupils – slight problem – fully resolved
151	BC	P	VA	RC	S&M Statement	Implicit	Religious	No response
197	BC	S	VA	RC	RE Policy & PSHE Policy	Implicit	Religious	No response
240	SC	P	VA	RC	Spiritual Education Policy	Implicit	Religious	No response
420	SC	P	VA	RC	RE Policy, CW & Religious Services Policy	Implicit	Religious	No matters arose
457	SC	P	VA	RC	Spiritual Education Policy	Implicit	Religious	Being too specific and so excluding the beliefs and needs of some pupils – no problem
531	MS	S	VA	RC	Mission Statement	Implicit	Religious	No response
247	SC	P	VC	CofE	Worship Policy	Implied	Religious	Reconciling religious and secular beliefs – no problem
519	SC	Mdl	G	CofE	Policy Statement for CW	Implied	Religious	Reconciling religious and secular beliefs – no problem Finding a shared vocabulary – no problem Devising a workable definition – no problem
364	SC	P	VC	CofE	RE Policy	Implied	Religious	No response
384	SC	P	VC	CofE	Policy for Assembly	Implied	Religious	Reconciling religious and secular beliefs – slight problem – fully resolved Finding a shared vocabulary – slight problem – partially resolved Devising a workable definition – considerable problem – partially resolved Deciding on questions of ultimate meaning - slight problem - partially resolved
404	MS	P	VA	CofE	Curriculum Policy for RE	Implied	Religious	No matters arose
411	MS	P	VA	CofE	CW Policy	Implied	Religious	Finding a shared vocabulary – no problem
423	SC	P	VC	CofE	RE Policy, PSE Policy	Implied	Religious	No matters arose
451	SC	P	VC	CofE	CW Policy	Implied	Religious	No matters arose
458	SC	P	VC	CofE	RE Policy, Worship Policy	Implied	Religious	No matters arose



479	SC	P	VC	CofE	SM&C Policy	Explicit	Non-specific	Finding a shared vocabulary – slight problem – fully resolved Devising a workable definition – considerable problem – partially resolved Deciding on questions of ultimate meaning – considerable problem – partially resolved
233	MS	P	VA	CofE	SMSC Policy	Explicit	Non-specific	No matters arose
264	MS	P	VC	CofE	S&M Policy	Explicit	Non-specific	Reconciling religious and secular beliefs – did not say if it was a problem Finding a shared vocabulary – did not say if it was a problem Devising a workable definition – did not say if it was a problem Being inclusive of all views at the expense of being bland – did not say if it was a problem Deciding who has expertise – did not say if it was a problem Deciding on questions of ultimate meaning – did not say if it was a problem
19	BC	P	C	ND	SMSC Policy	Implied	Religious	Devising a workable definition – slight problem – fully resolved Being inclusive of all views at the expense of being bland – no problem
99	BC	P	C	ND	SMSC Policy	Implied	Religious	No matters arose
107	BC	P	C	ND	SMSC Policy	Implied	Religious	Reconciling religious and secular beliefs – slight problem – fully resolved Finding a shared vocabulary – slight problem – fully resolved Devising a workable definition – slight problem – fully resolved Being inclusive of all views at the expense of being bland – slight problem – partially resolved Deciding who has expertise – considerable problem – partially resolved Deciding on questions of ultimate meaning – considerable problem – partially resolved
274	MS	P	C	ND	SMSC Policy	Implied	Religious	No matters arose
59	BC	P	C	ND	SMSC Policy	Explicit	Combined	No response
226	SC	P	C	ND	RE Policy	Explicit	No contextualisation articulated	Reconciling religious and secular beliefs – slight problem – fully resolved Finding a shared vocabulary – considerable problem – partially resolved Devising a workable definition – considerable problem – partially resolved Being inclusive of all views at the expense of being bland – slight problem – partially resolved Deciding who has expertise – slight problem – partially resolved Deciding on questions of ultimate meaning – considerable problem – partially resolved
276	MS	P	C	ND	Extracted section from RE Policy on SMSC	Implied	Combined	Reconciling religious and secular beliefs – slight problem – fully resolved Deciding on who has expertise – slight problem – partially resolved
400	SC	P	C	ND	RE Policy	Implied	Combined	
503	SC	Mdl	C	ND	CW & RE Policies plus RE Year Plan	Implied	Religious	Finding a shared vocabulary – slight problem – partially resolved Devising a workable definition – slight problem – partially resolved Deciding on questions of ultimate meaning – considerable problem – partially resolved Reconciling religious and secular beliefs – slight problem – partially resolved Being inclusive of all views at the expense of being bland – slight problem – partially resolved Deciding on questions of ultimate meaning – considerable problem – not resolved
541	SC	S	C	ND	M & S Values Statement	Implied	Combined	No matters arose
60	BC	P	C	ND	SMSC Policy	None	Non-specific	Devising a workable definition – slight problem – fully resolved



169	BC		P	C	ND	RE Policy, CW & Assemblies Policy	Implied	Religious	Reconciling religious and secular beliefs – was a problem – fully resolved
546	SC	SC	S	C	ND	SMSC Policy	Explicit	Non-specific	Devising a workable definition – not a problem
2	BC		P	C	ND	RE Policy	Implied	Non-specific	Deciding who has expertise - No matters arose
37	BC		P	C	ND	SMSC Policy	Explicit	Non-specific	Deciding who has expertise – no problem
180	BC		S	C	ND	Equal Opportunities Policy	None	Non-specific	No response

Key

LEA BC = Bellwood City SC = Sandalwood County  
Sector P = Primary S = Secondary  
Type C = County

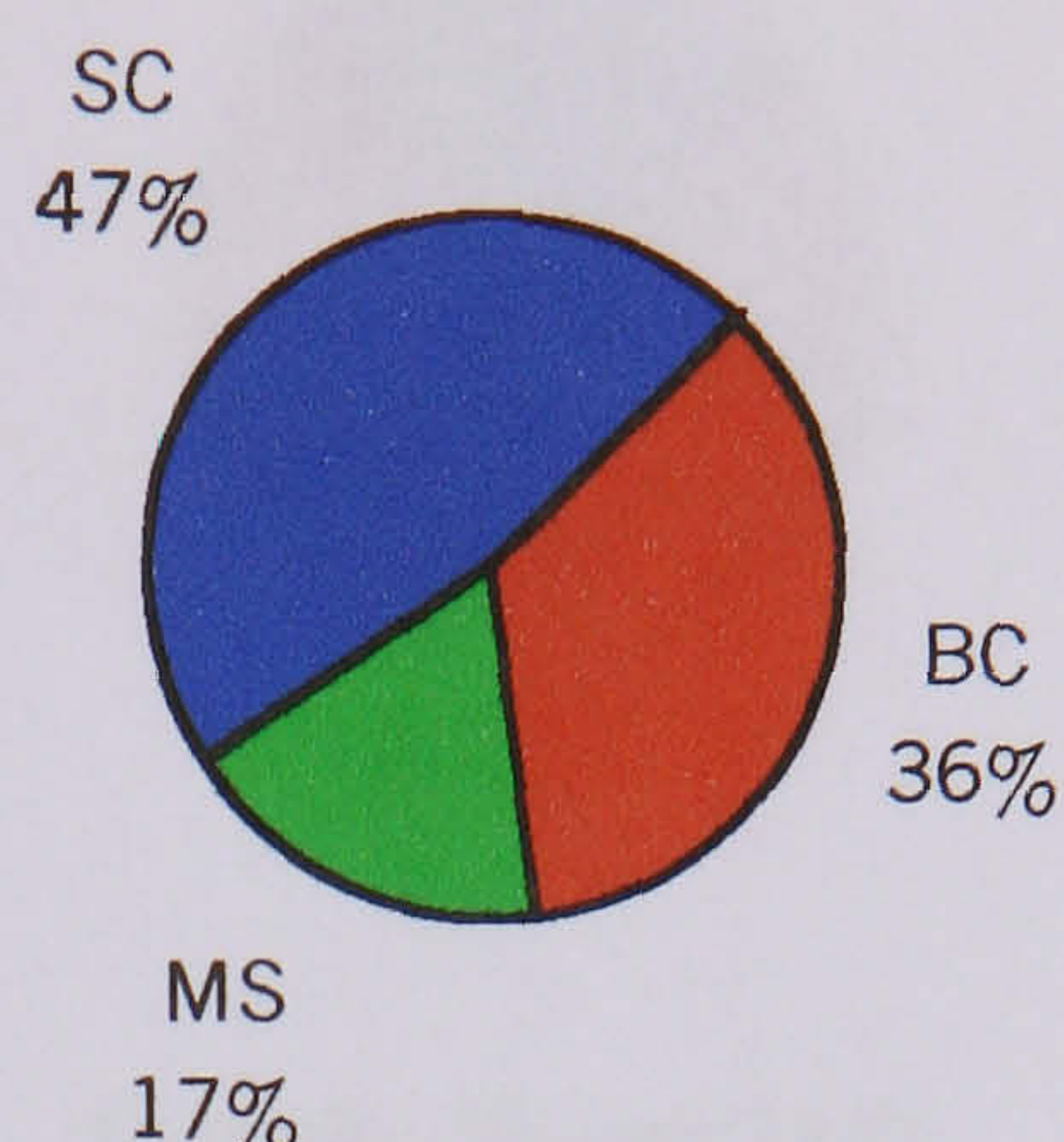
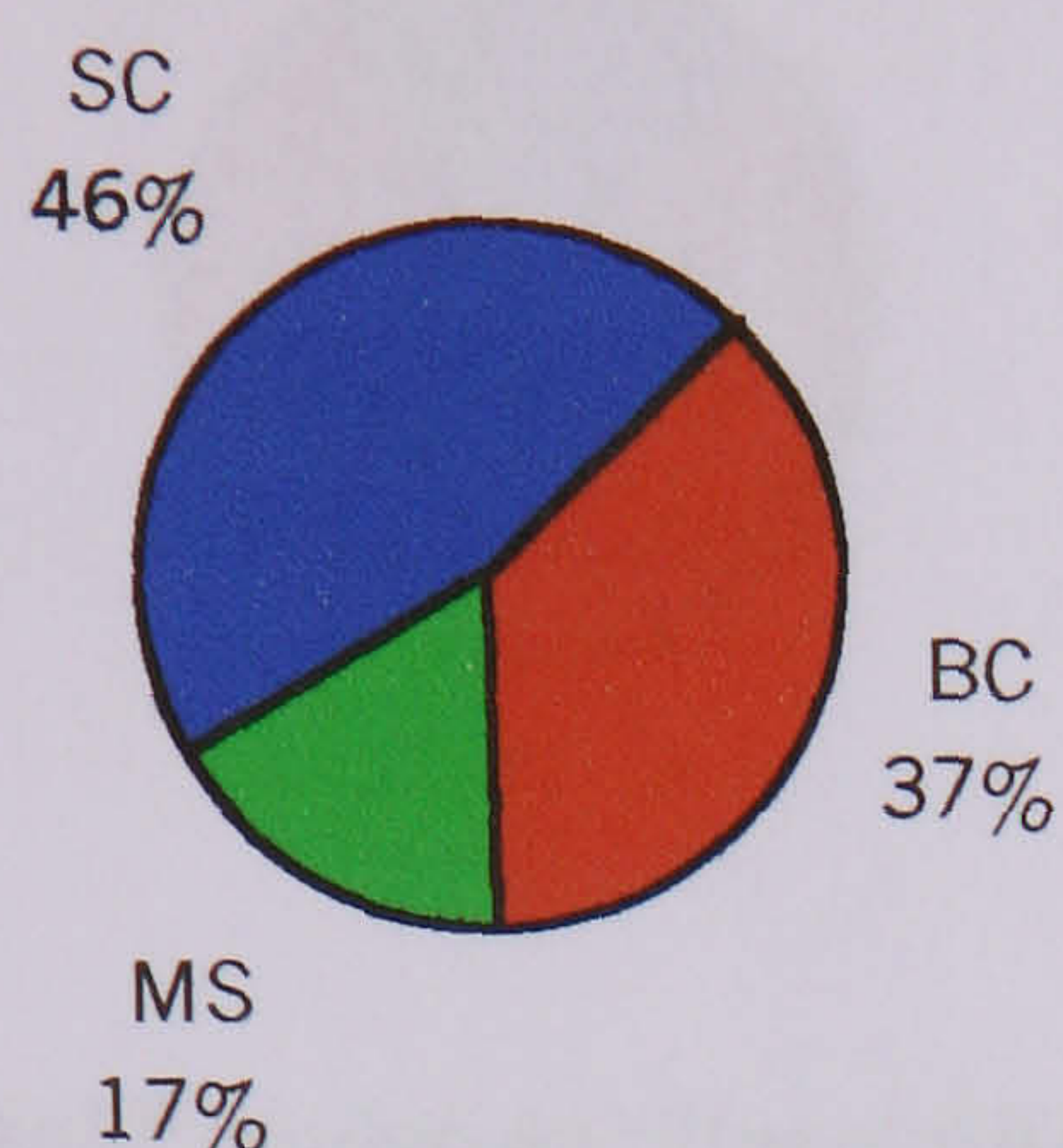
VA = voluntary aided  
GM = grant-maintained  
VC = voluntary controlled

Character ND =non-denominational CoFE = Church of England RC = Roman Catholic

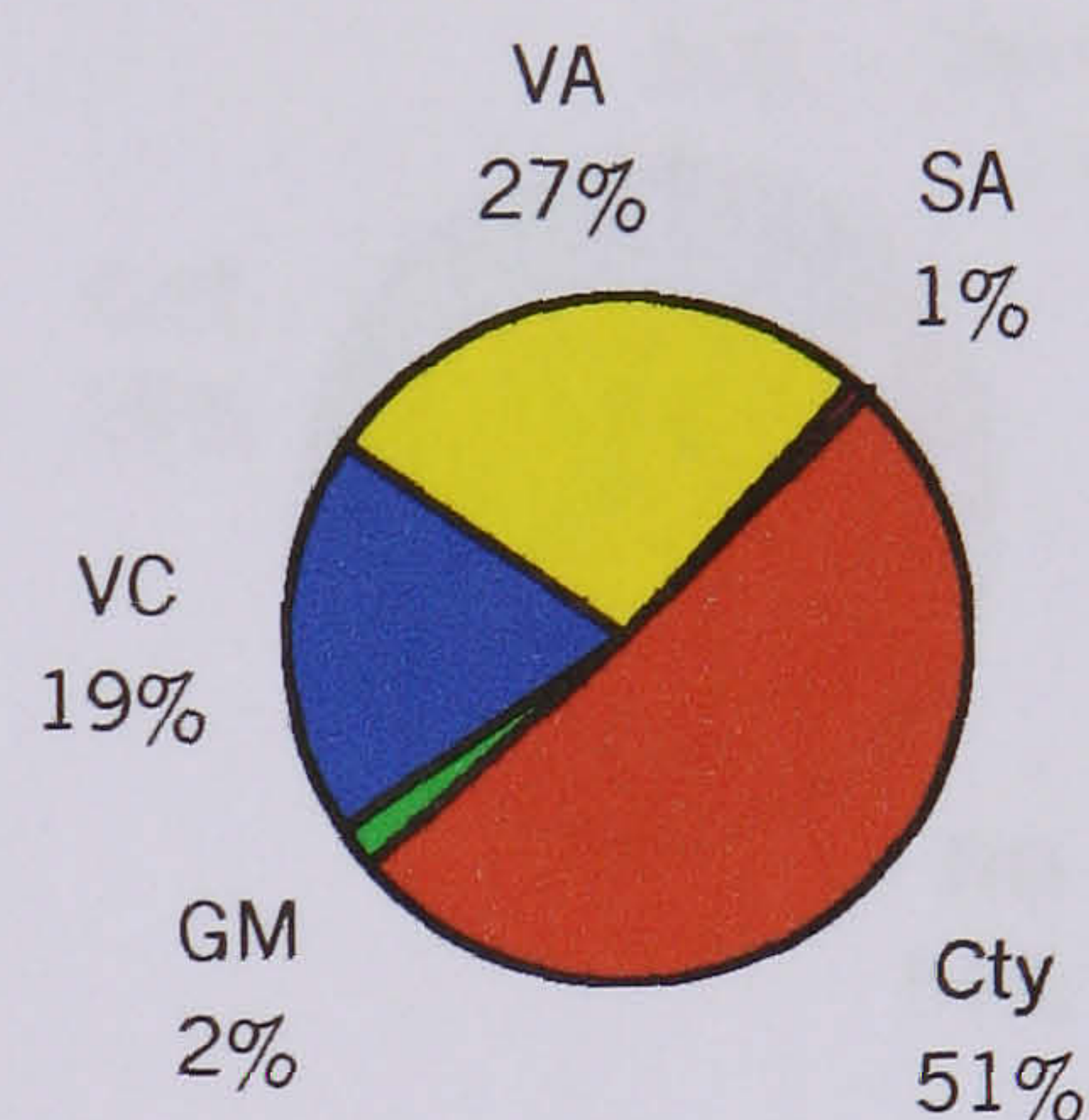
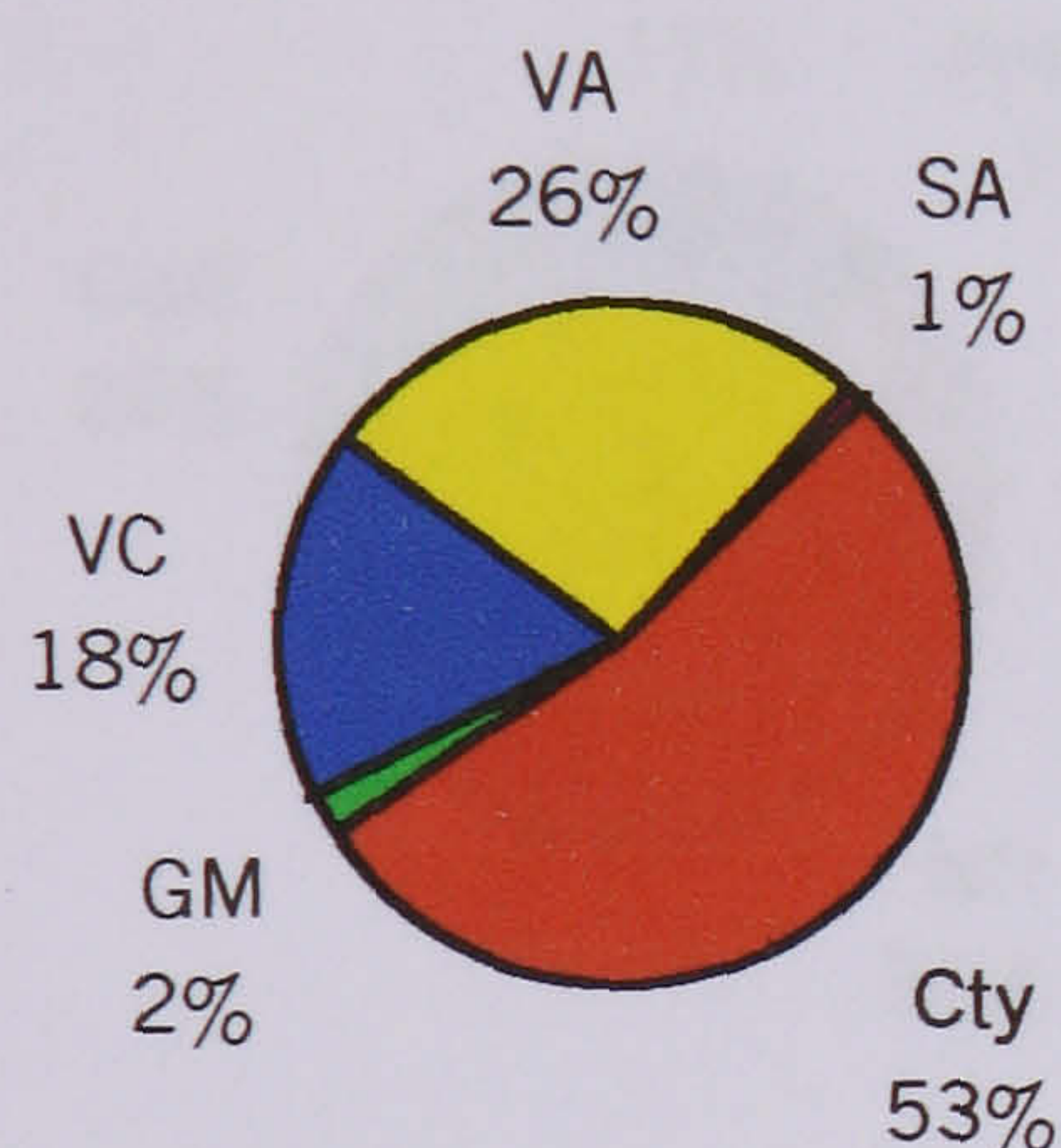
\* The reference number is the number of the questionnaire completed by the headteacher. The documents are grouped in the table according to character.

**Table D33: Headteachers Who Returned School Policy Documents on Spiritual Development, and Whether Problems Formulating Policy Arose**





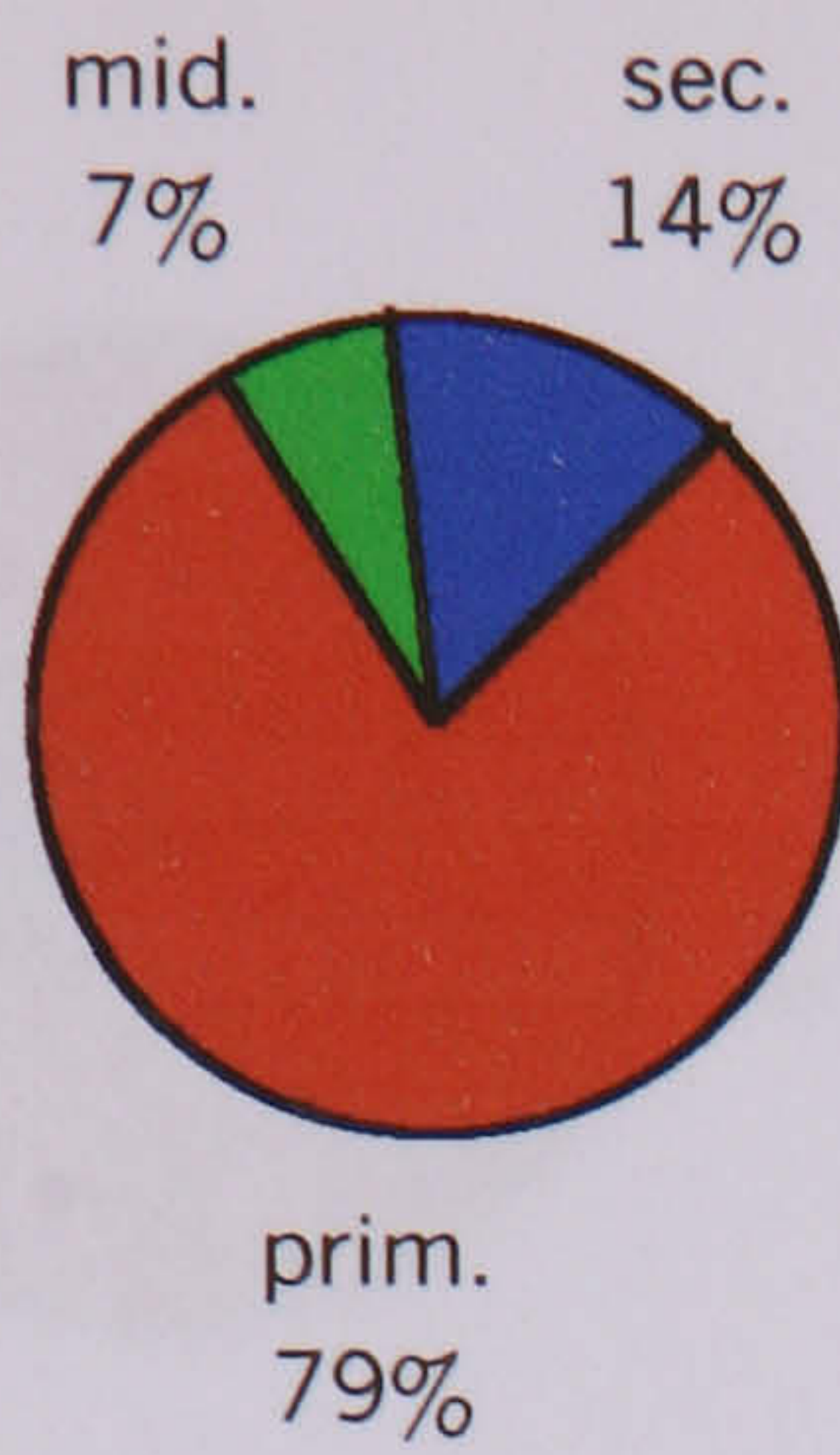
Total Population (Base=564)      Sample (Base=244)  
**Figure D1: Distribution of Headteachers' Schools by LEA**



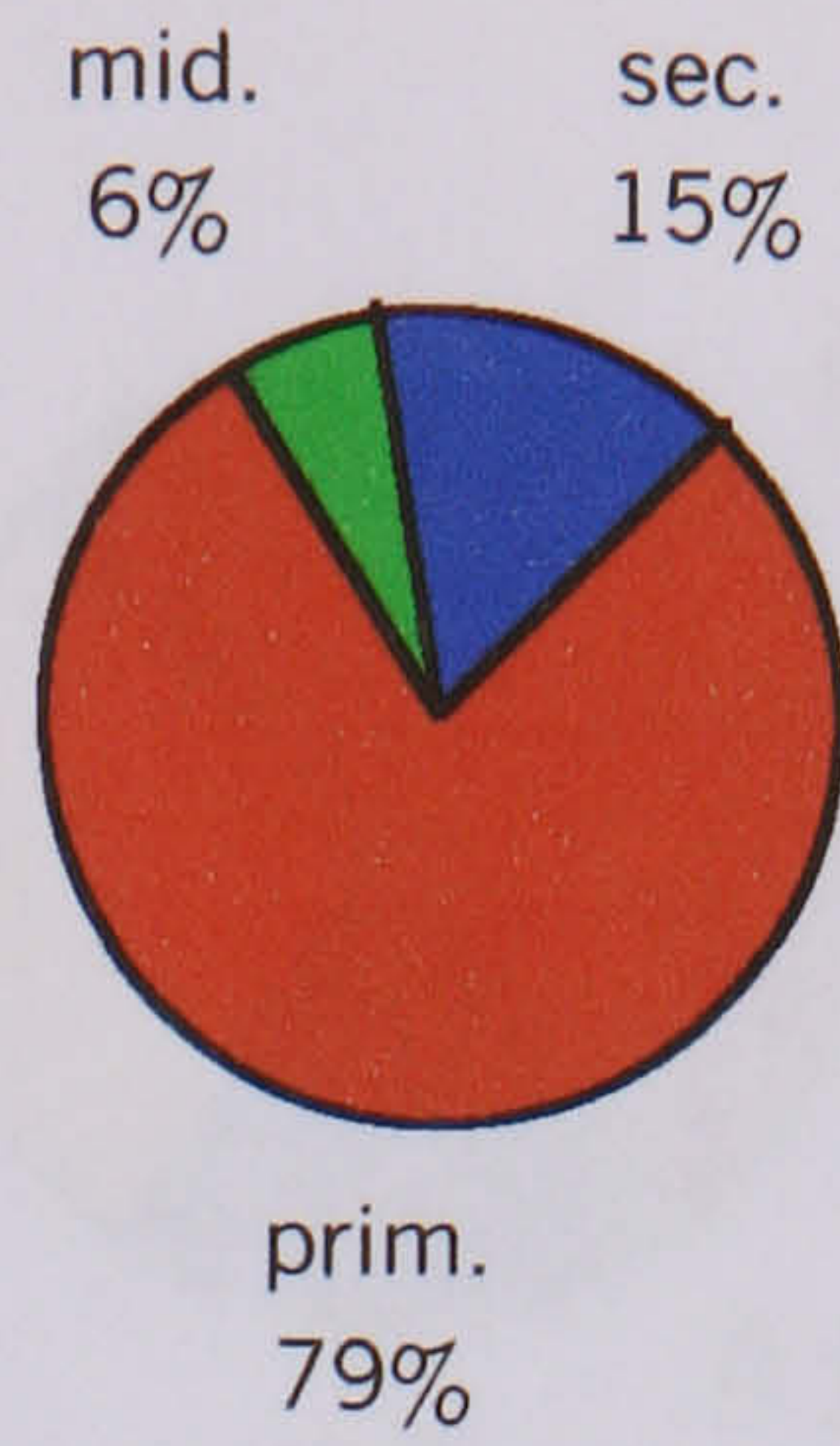
Total Population (Base=562<sup>1</sup>)      Sample (Base=244)  
**Figure D2: Distribution of Headteachers' Schools by Type**

<sup>1</sup> The base is 562 rather than 564 as the source used for the proportions of type of school is *Statistics of Education: Schools in England, 1997*, Department for Education and Employment, London: The Stationery Office, 1998, Table 21. It was not possible to calculate this information from the sources used for mailing the headteachers, as not all address lists contained type of school.



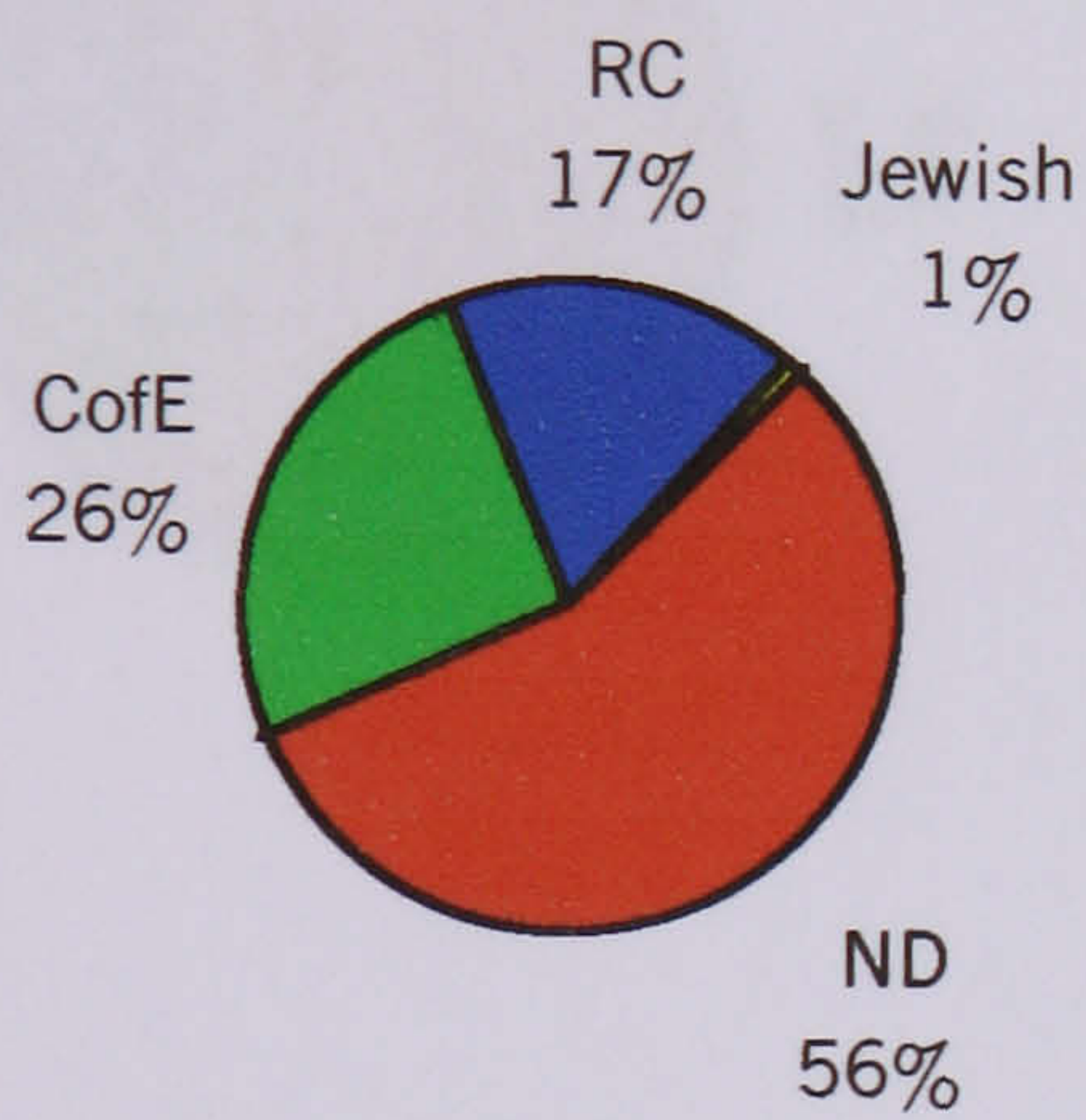


Total Population (Base=564)

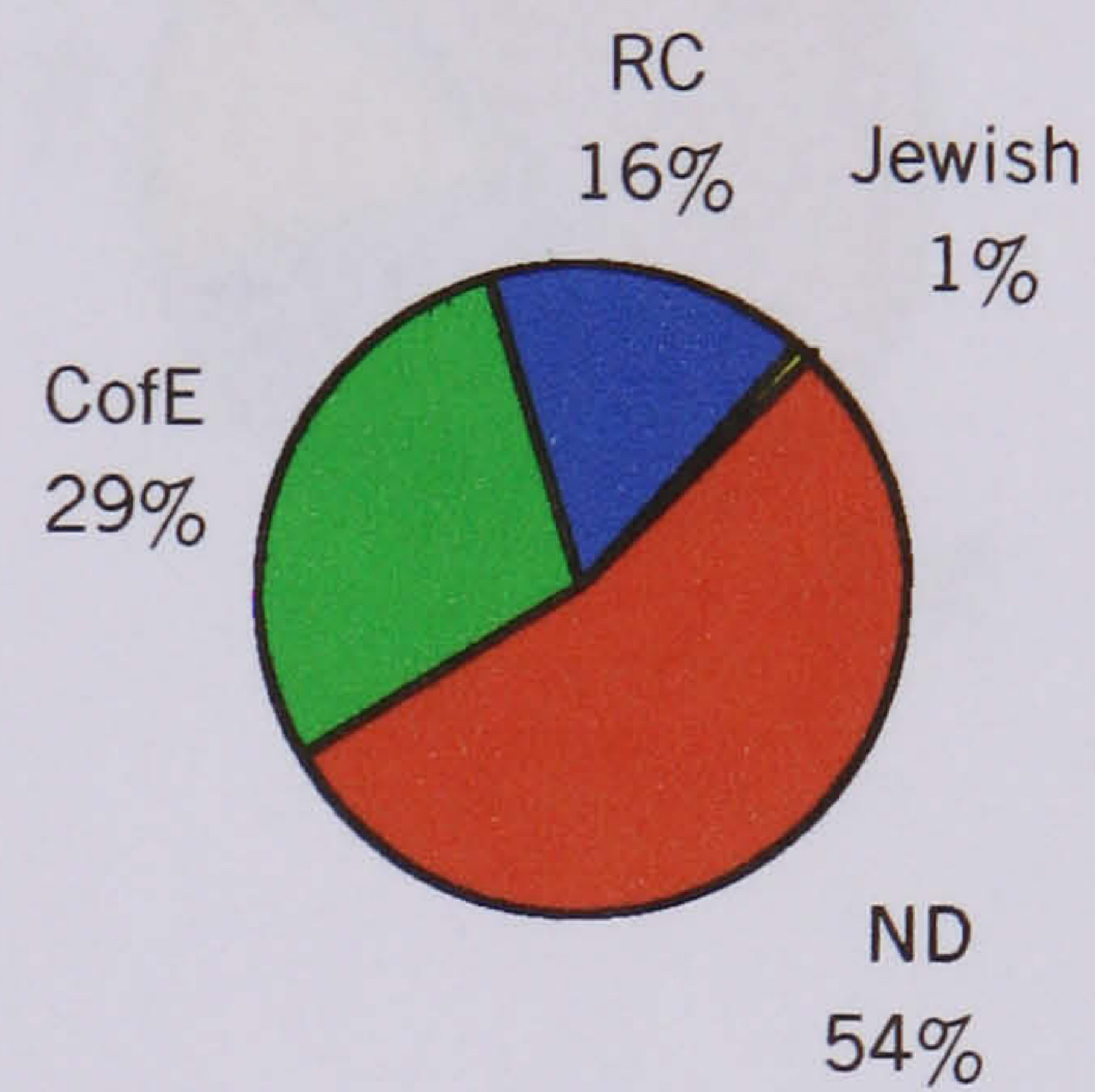


Sample (Base=244)

**Figure D3: Distribution of Headteachers' Schools by Sector**

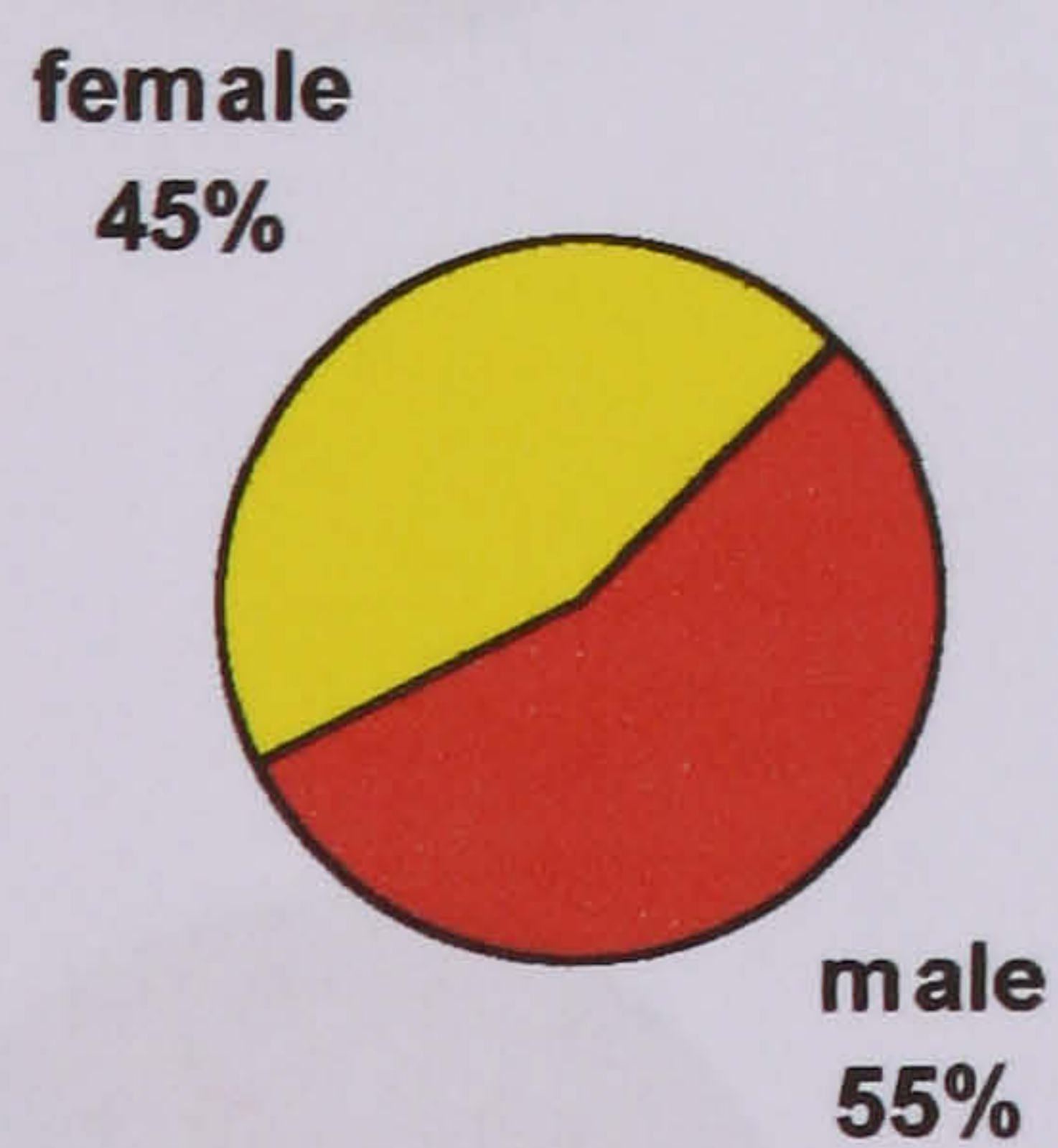


Total Population (Base=564)

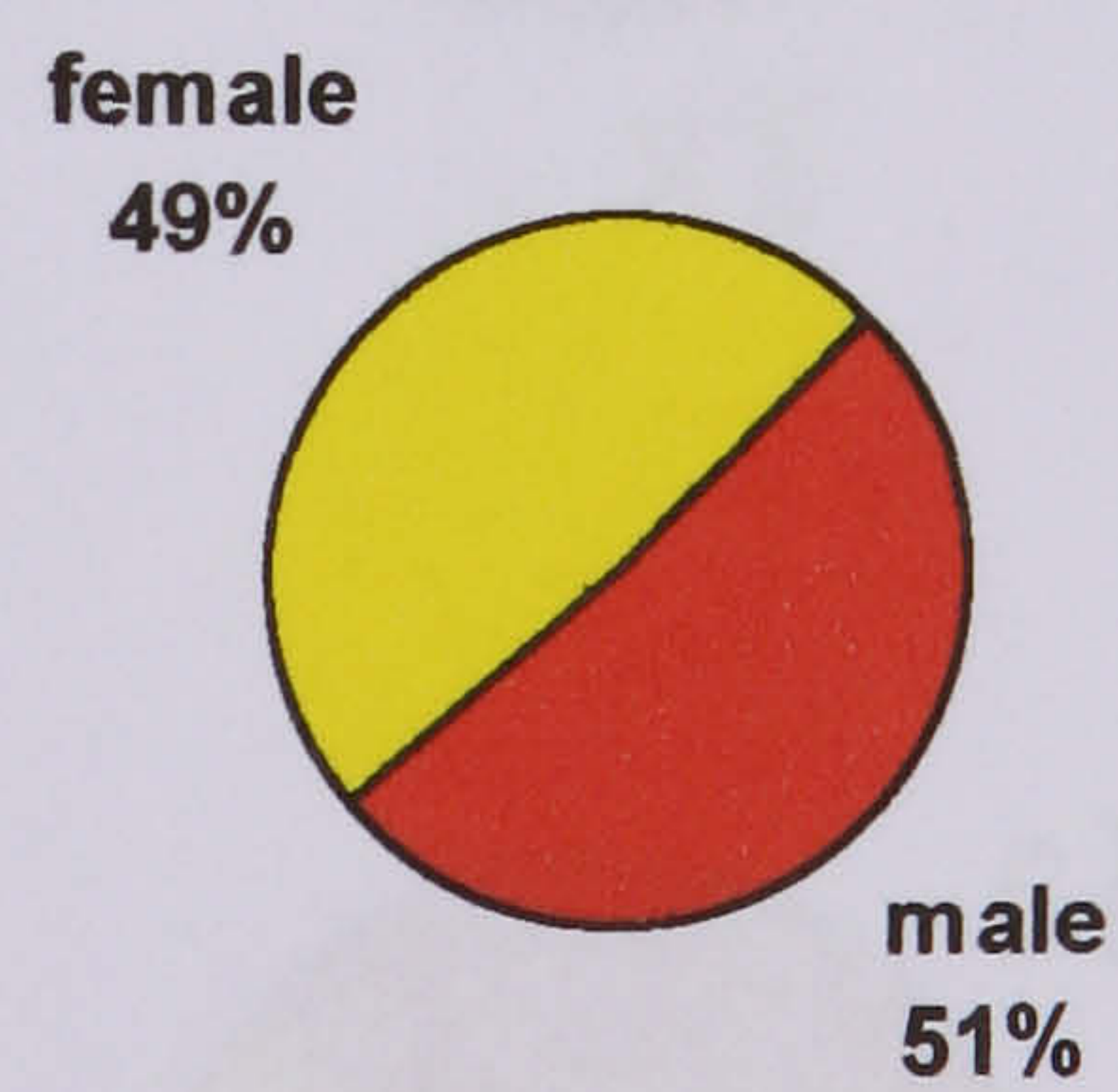


Sample (Base=244)

**Figure D4: Distribution of Headteachers' Schools by Character**



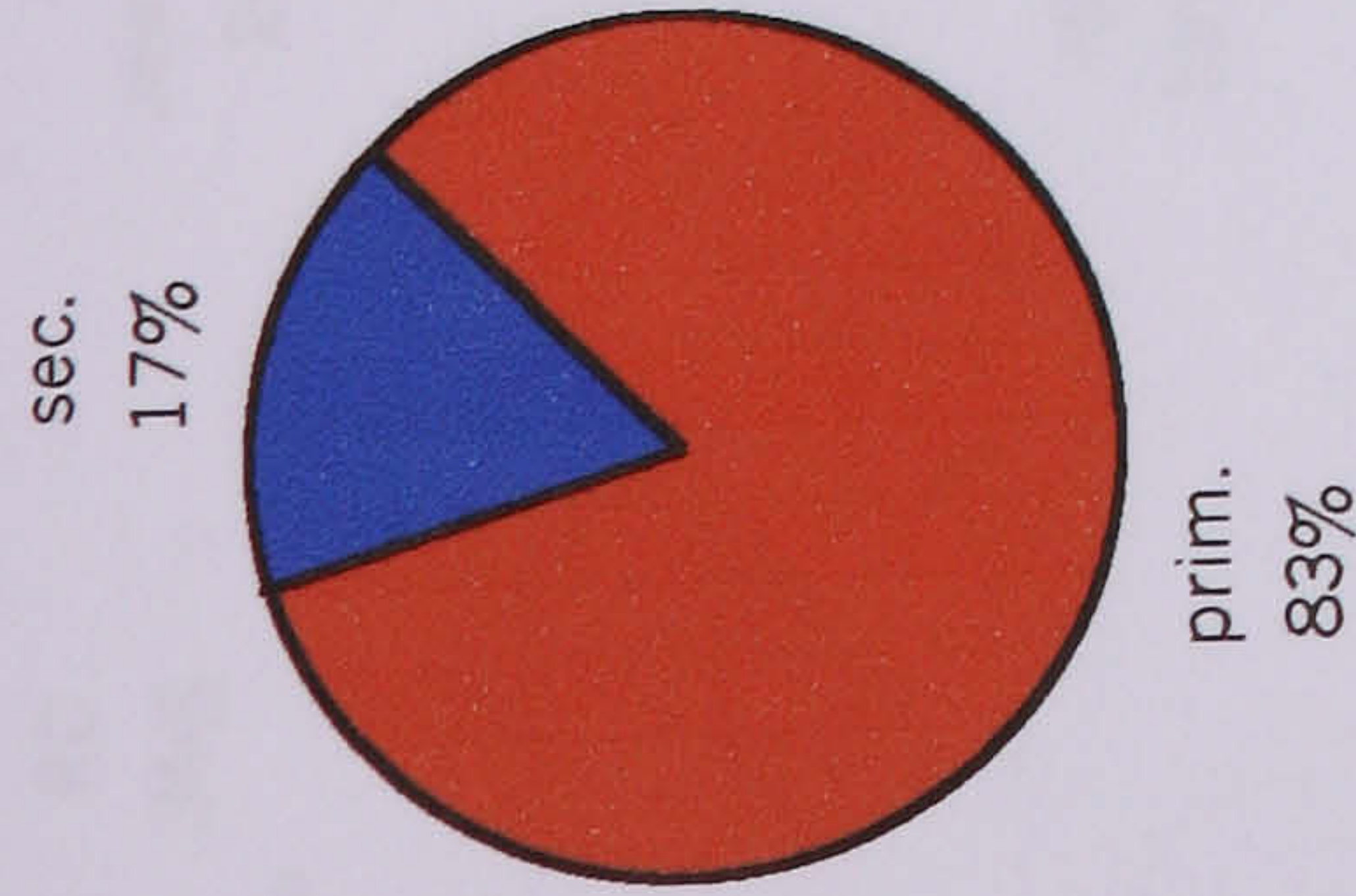
Total Population (Base=564)



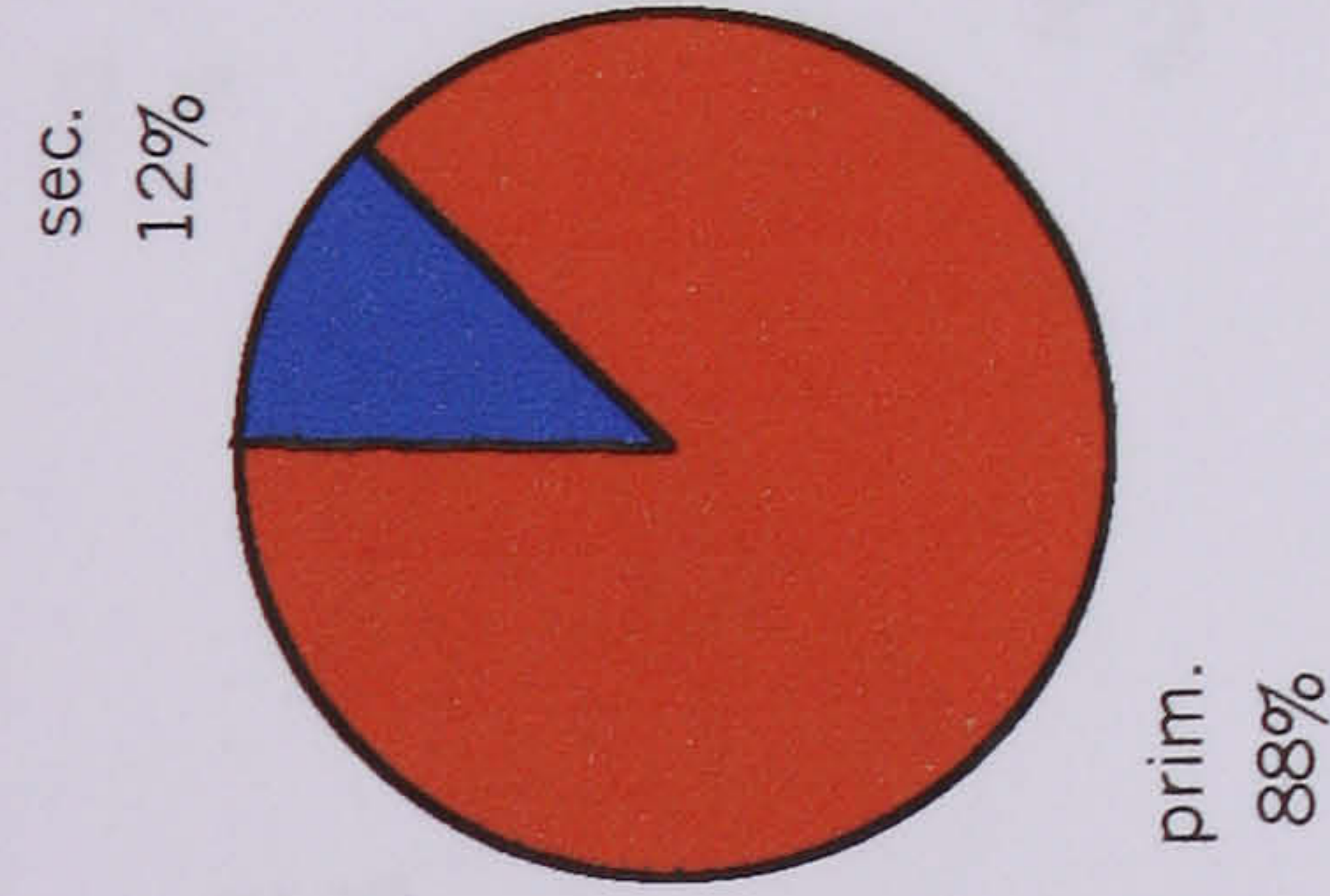
Sample (Base=244)

**Figure D5: Headteachers' Gender**

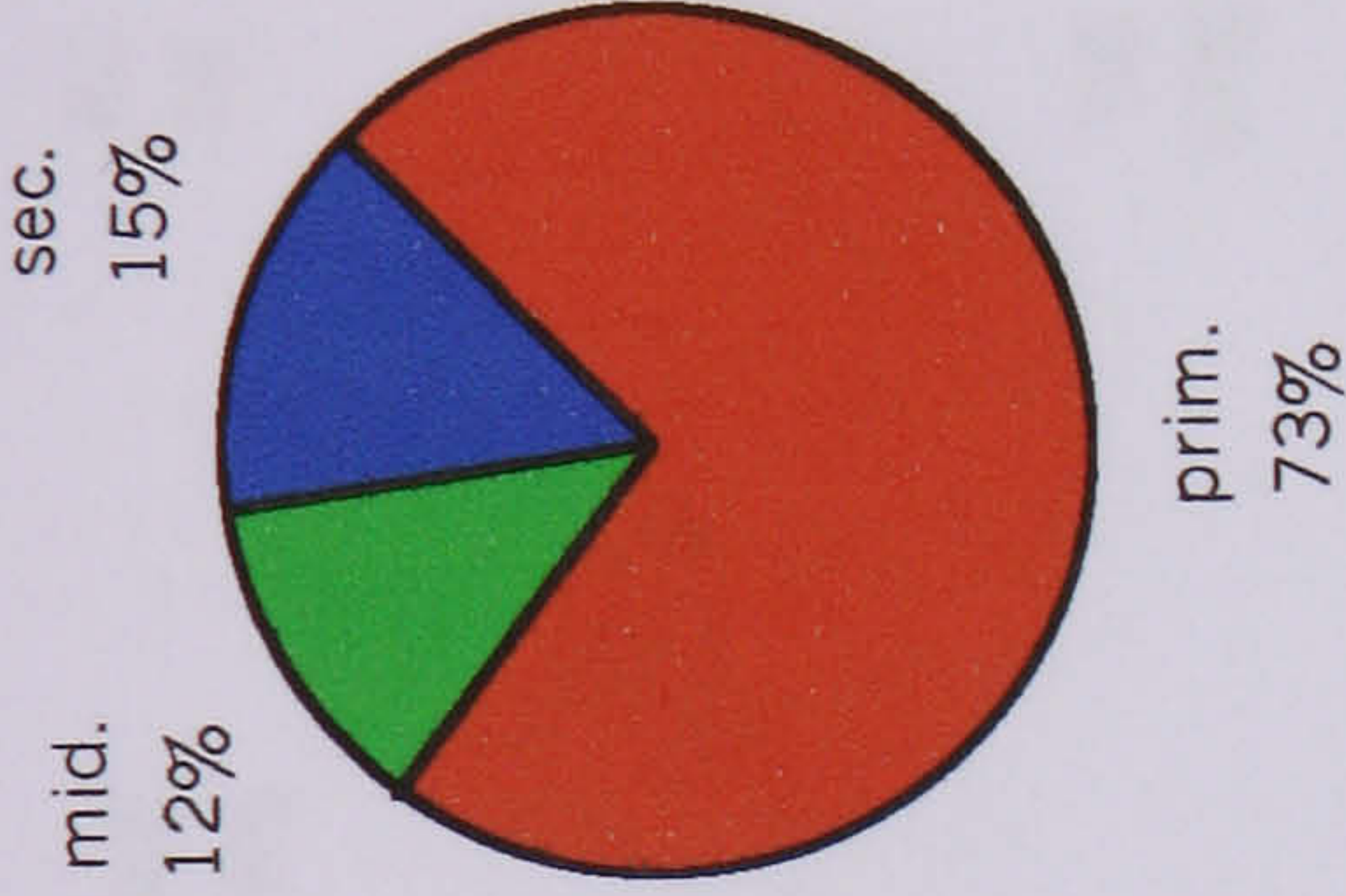




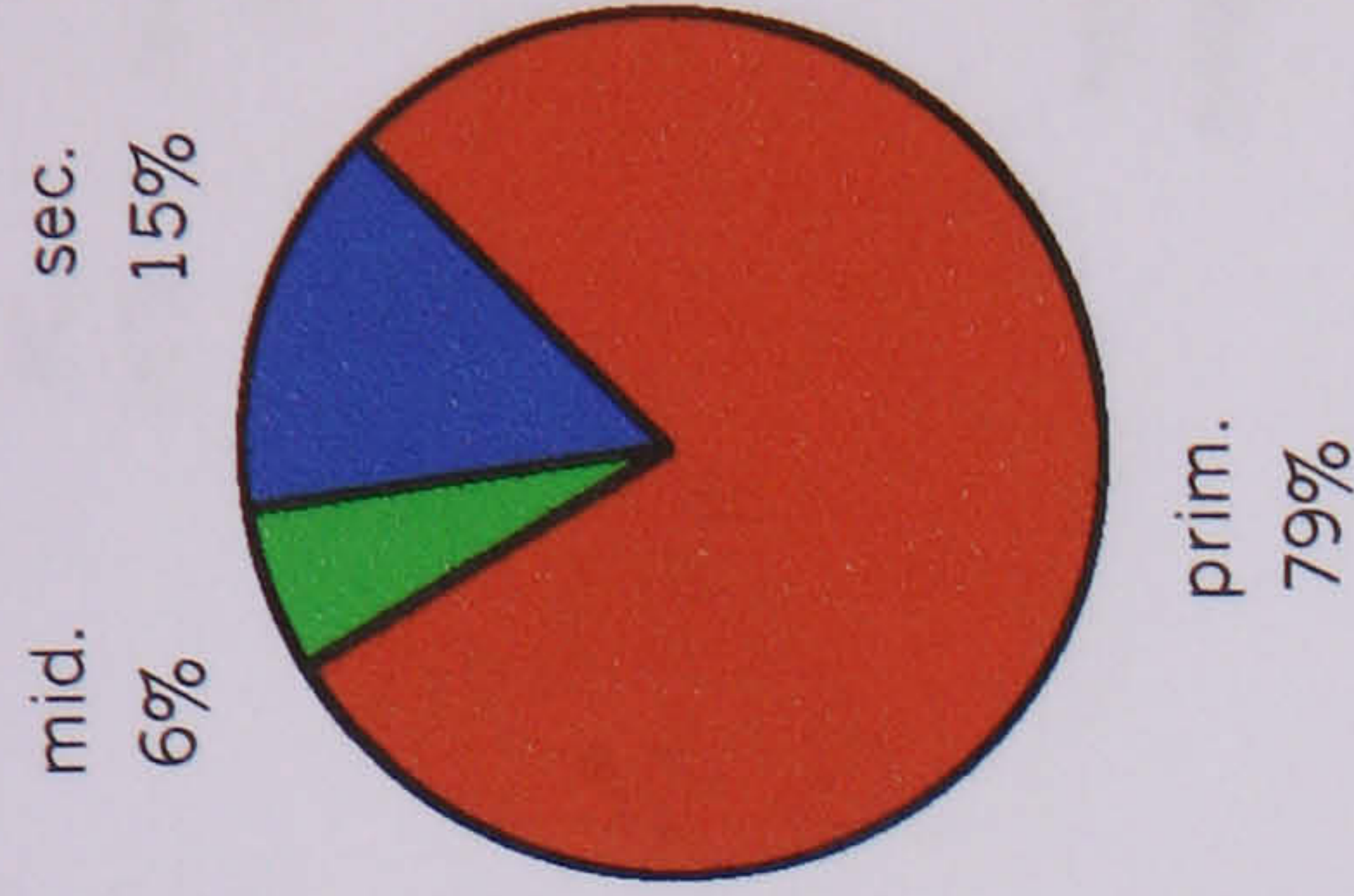
**Bellwood City (Base=87)**  
See Table D3 for detailed figures.  
**Figure D6: Sector by LEA**



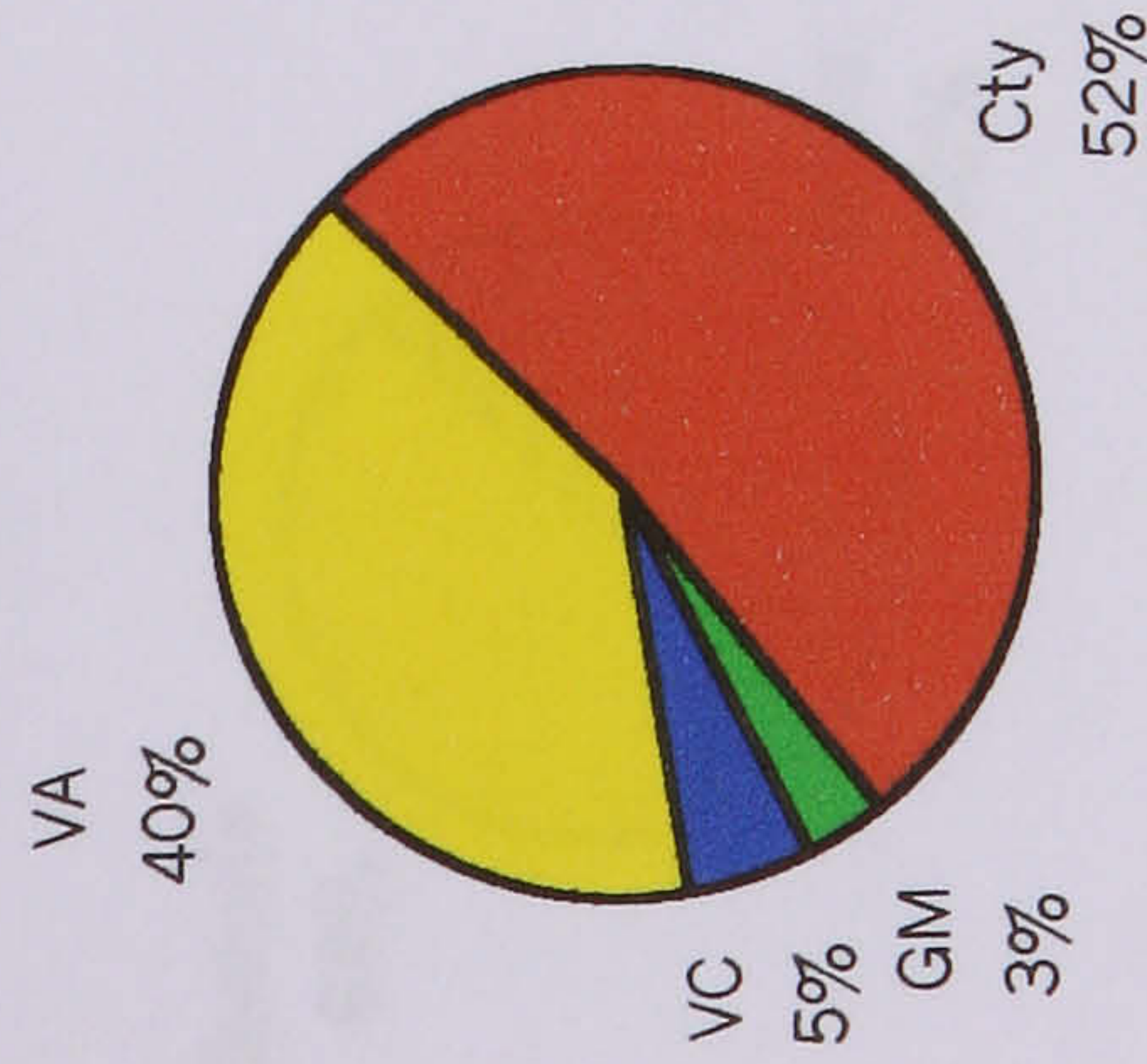
**Meadowshire (Base=42)**



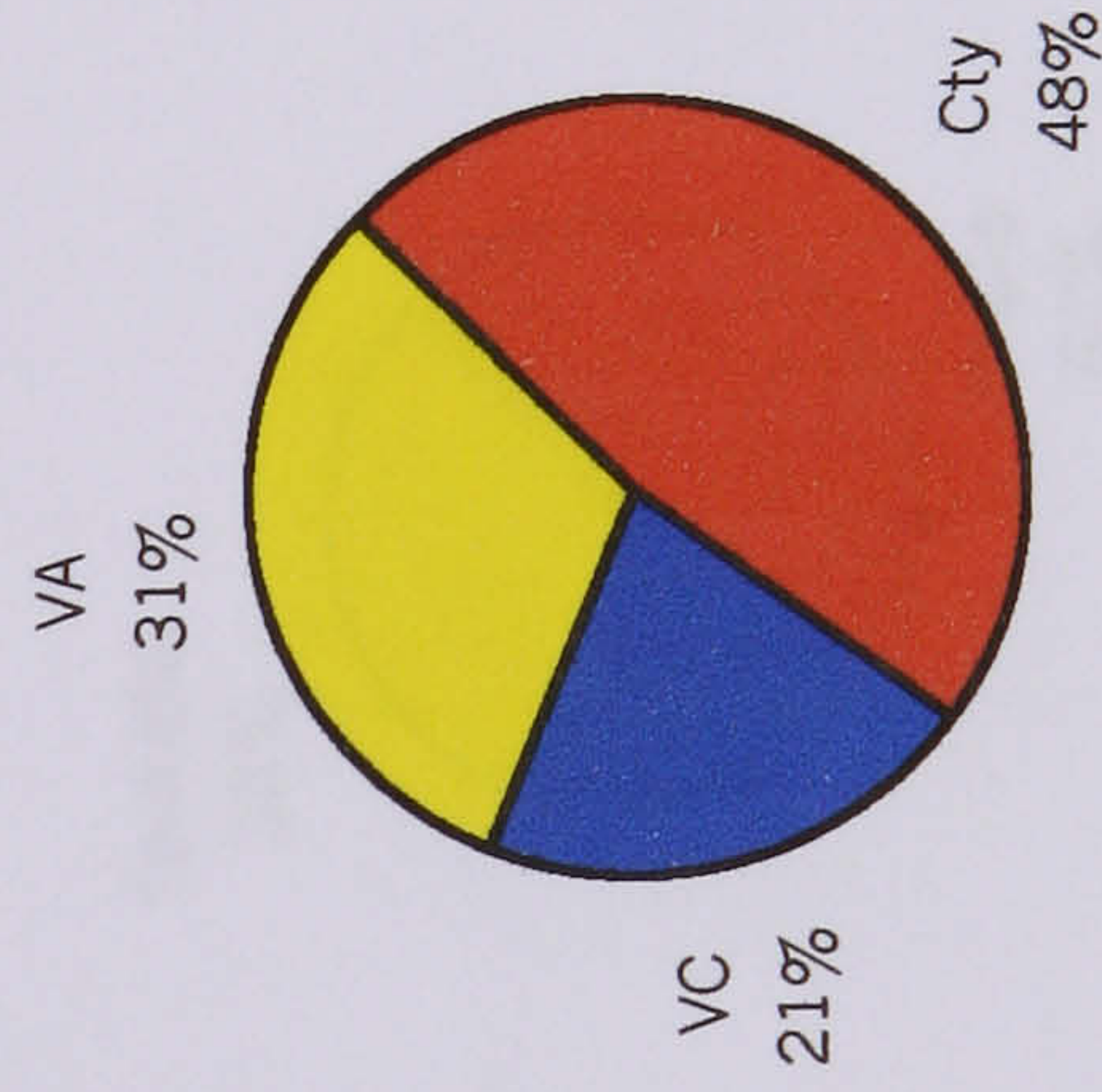
**Sandalwood County (Base=115)**



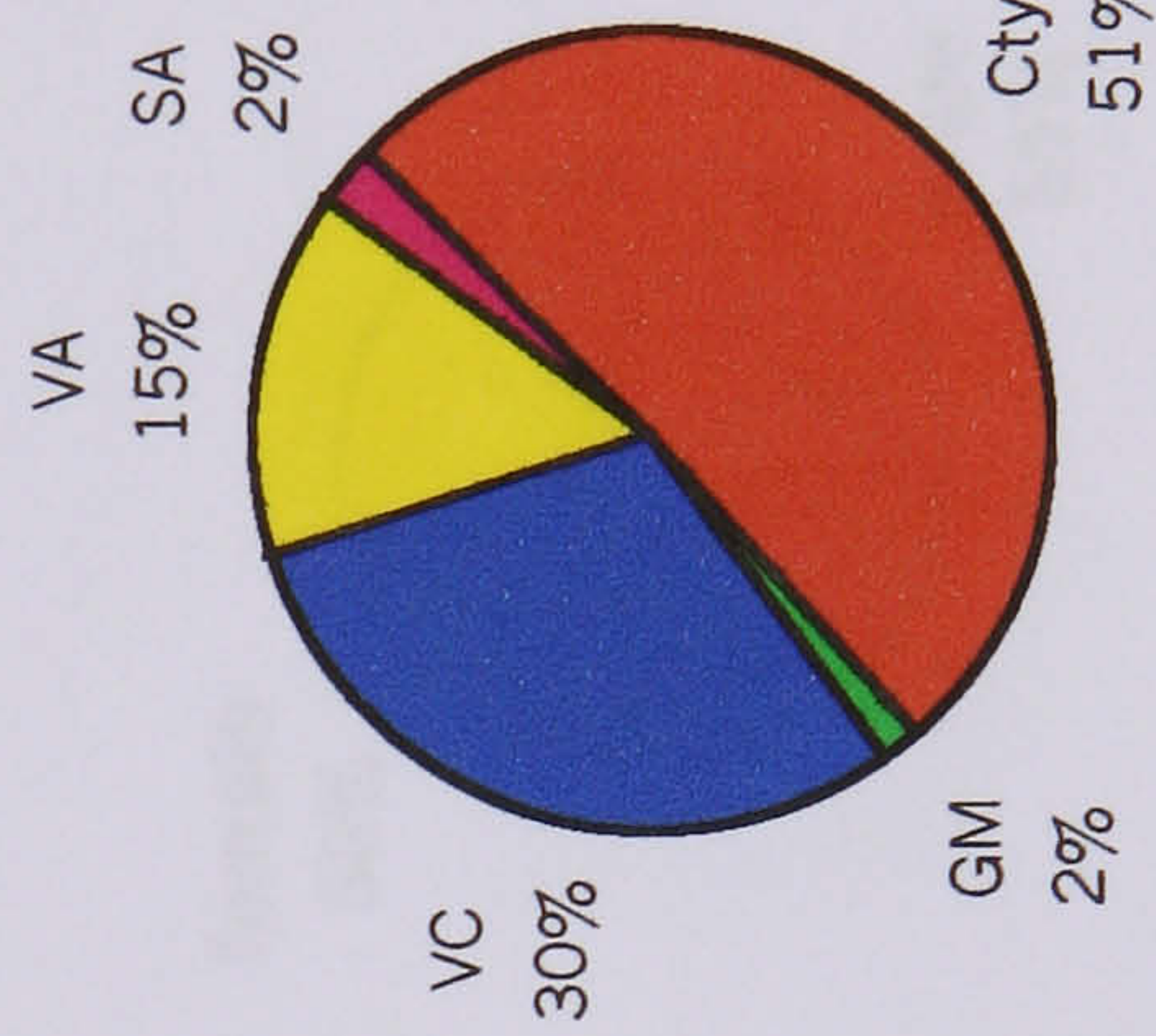
**All (Base=244)**



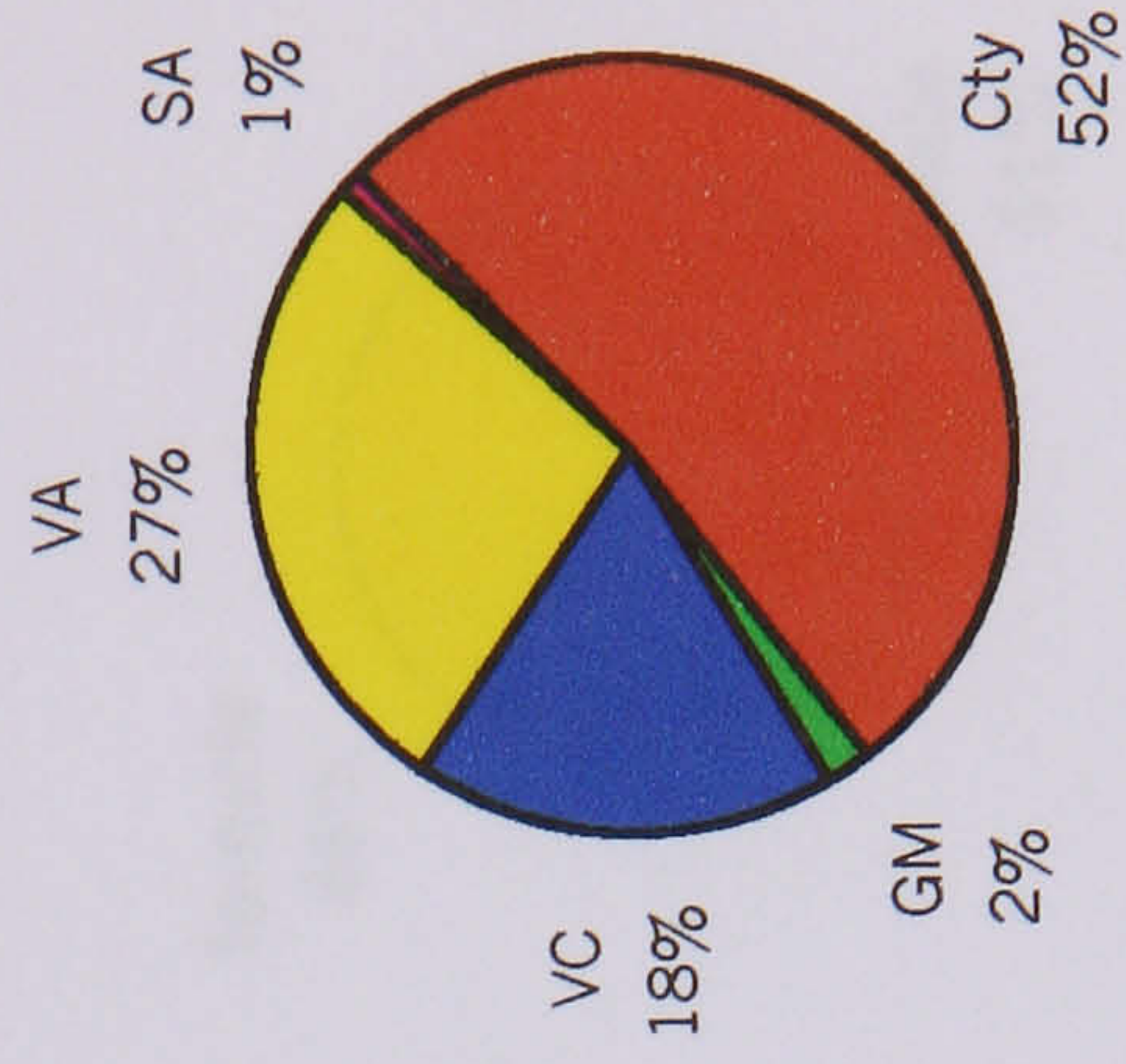
**Bellwood City (Base=87)**  
See Table D3 for detailed figures.  
**Figure D7: School Type by LEA**



**Meadowshire (Base=42)**

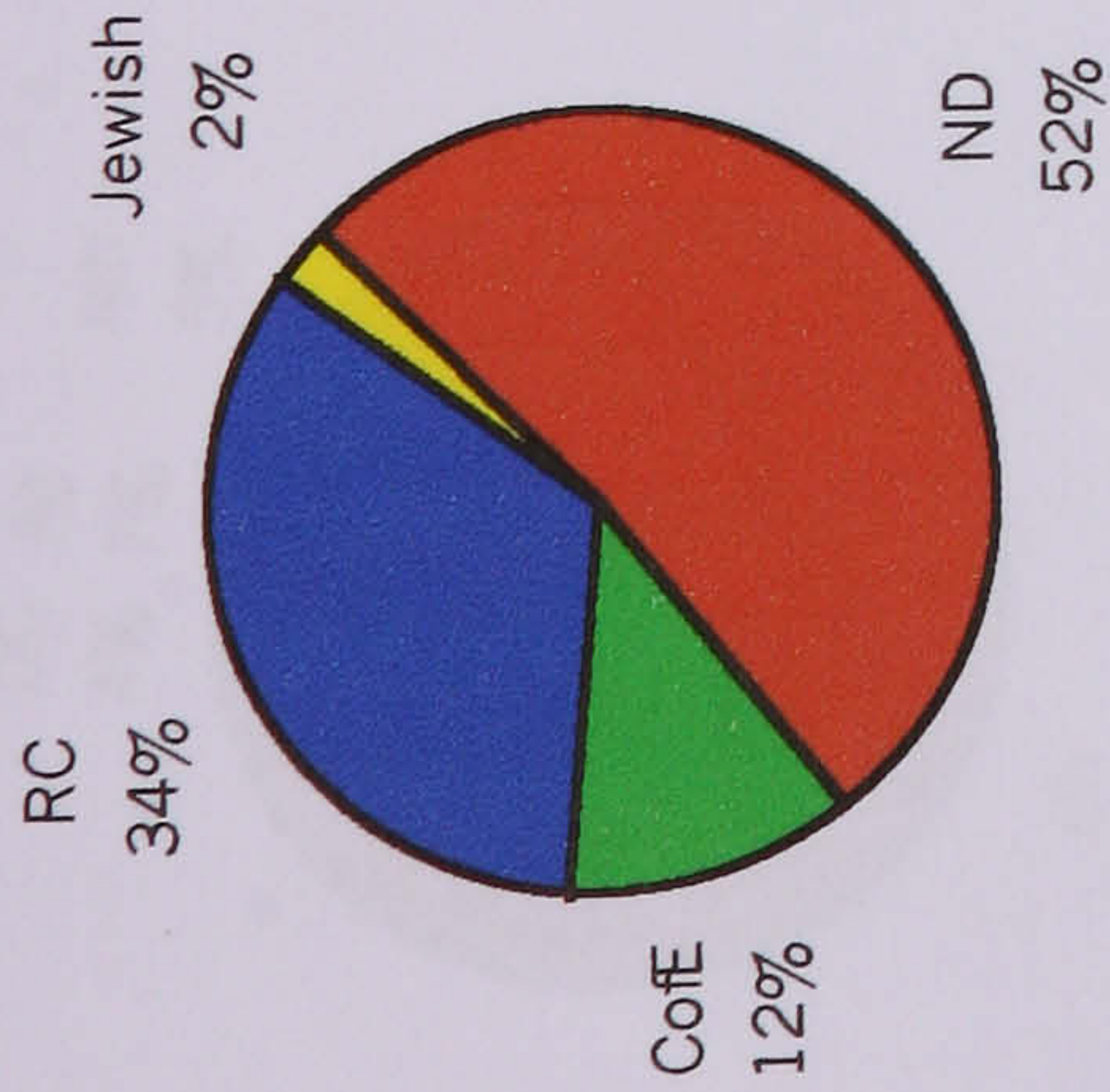


**Sandalwood County (Base=115)**



**All (Base=244)**

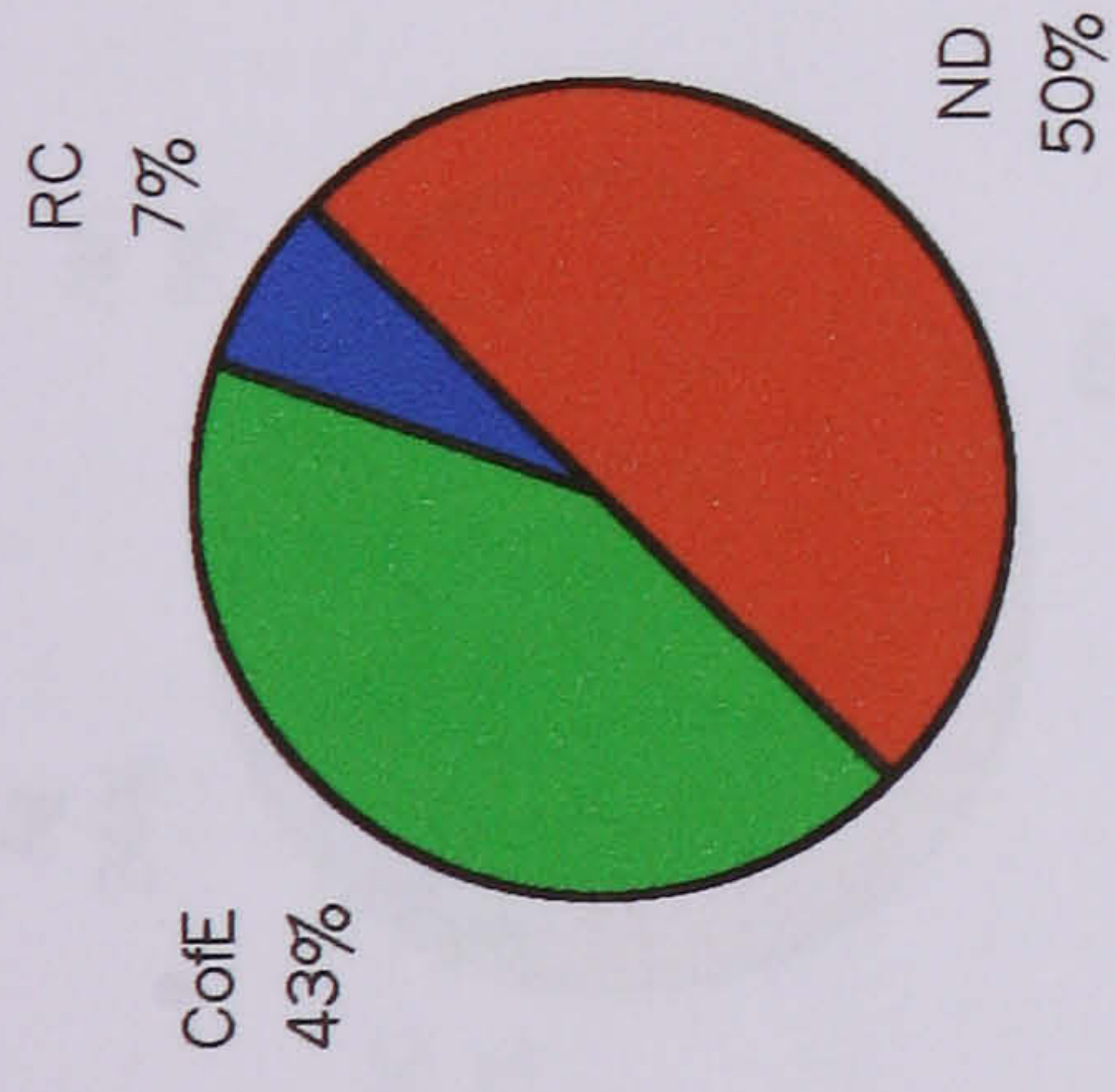




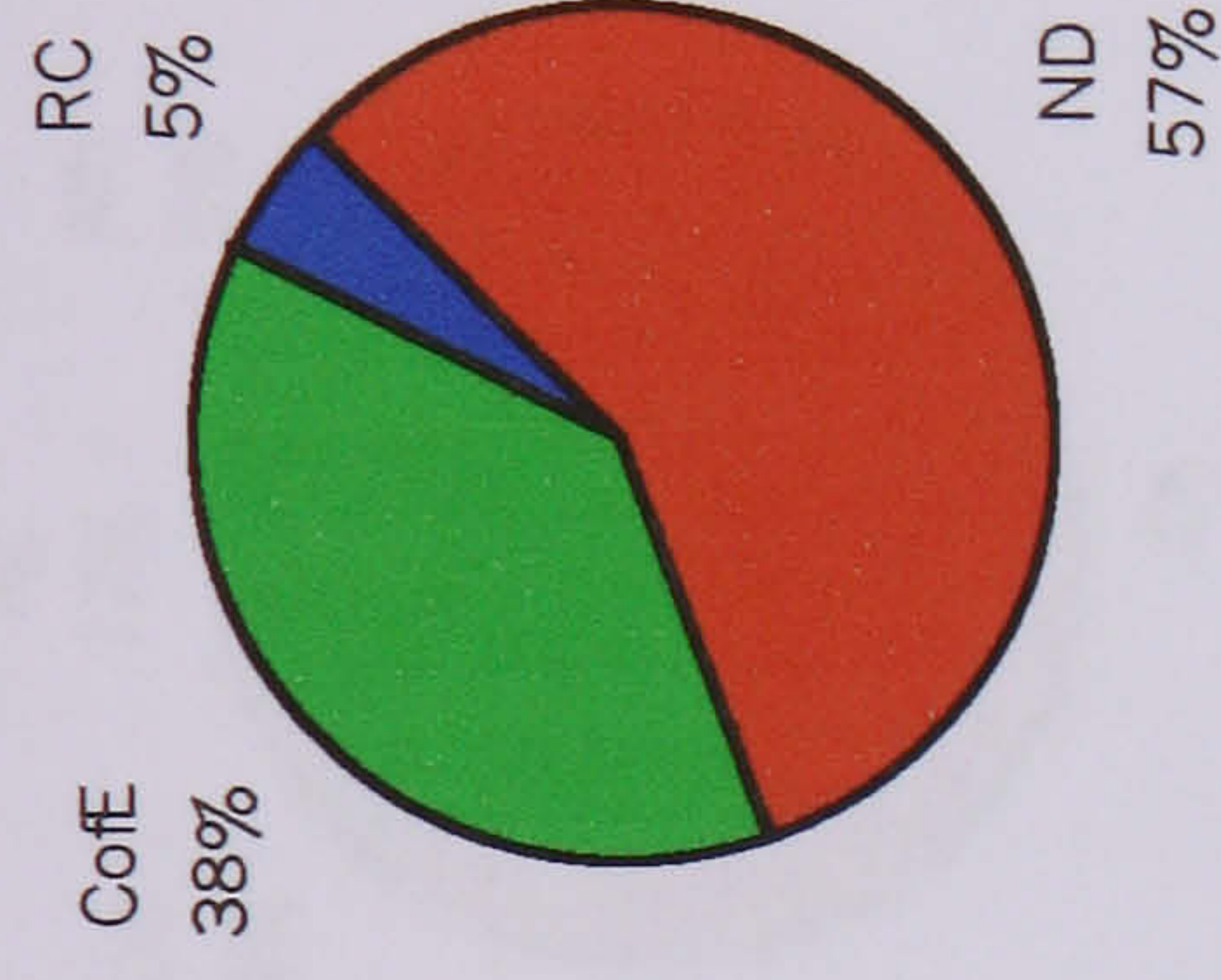
Bellwood City (Base=87)

See Table D3 for detailed figures.

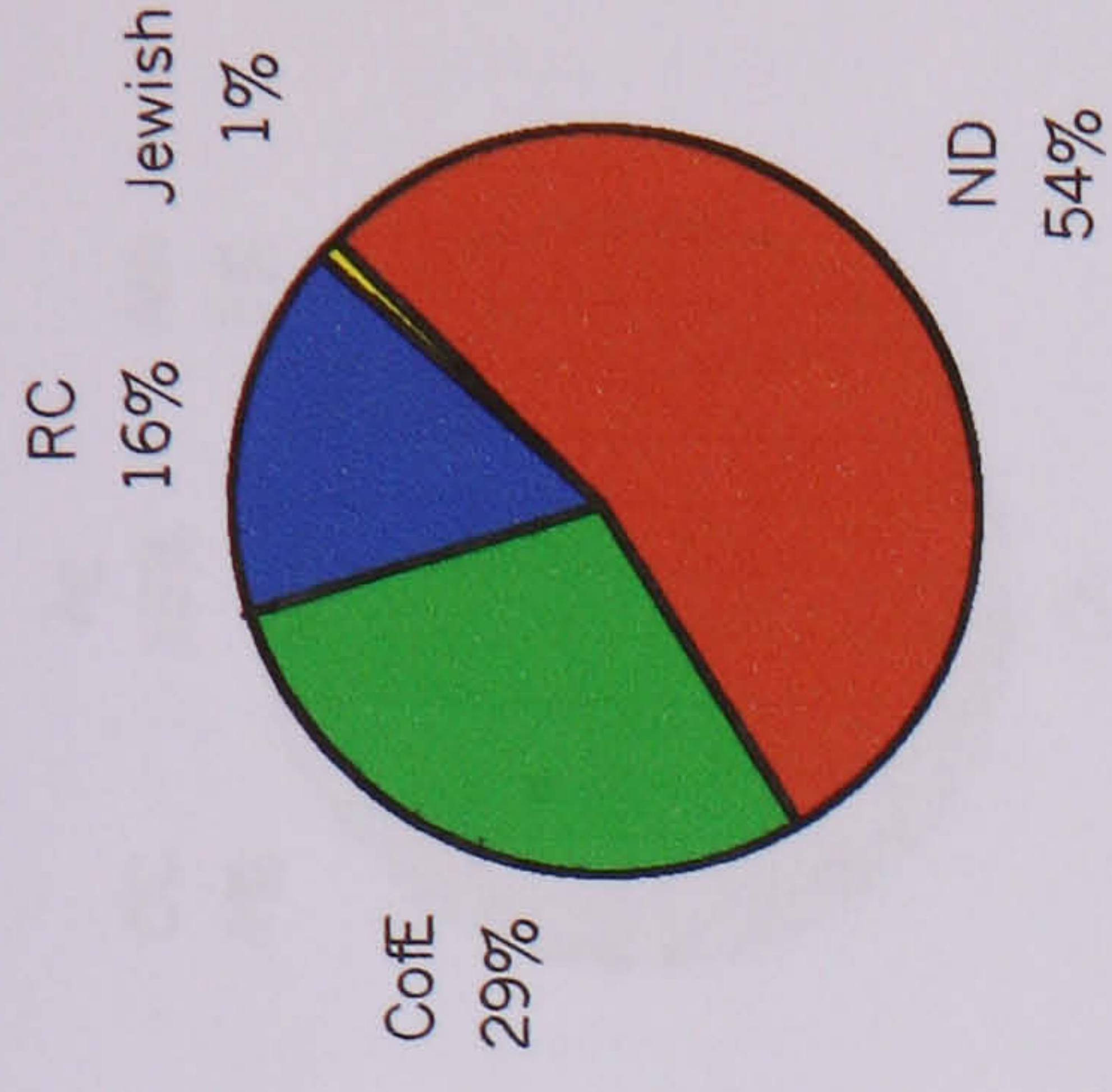
Figure D8: School Character by LEA



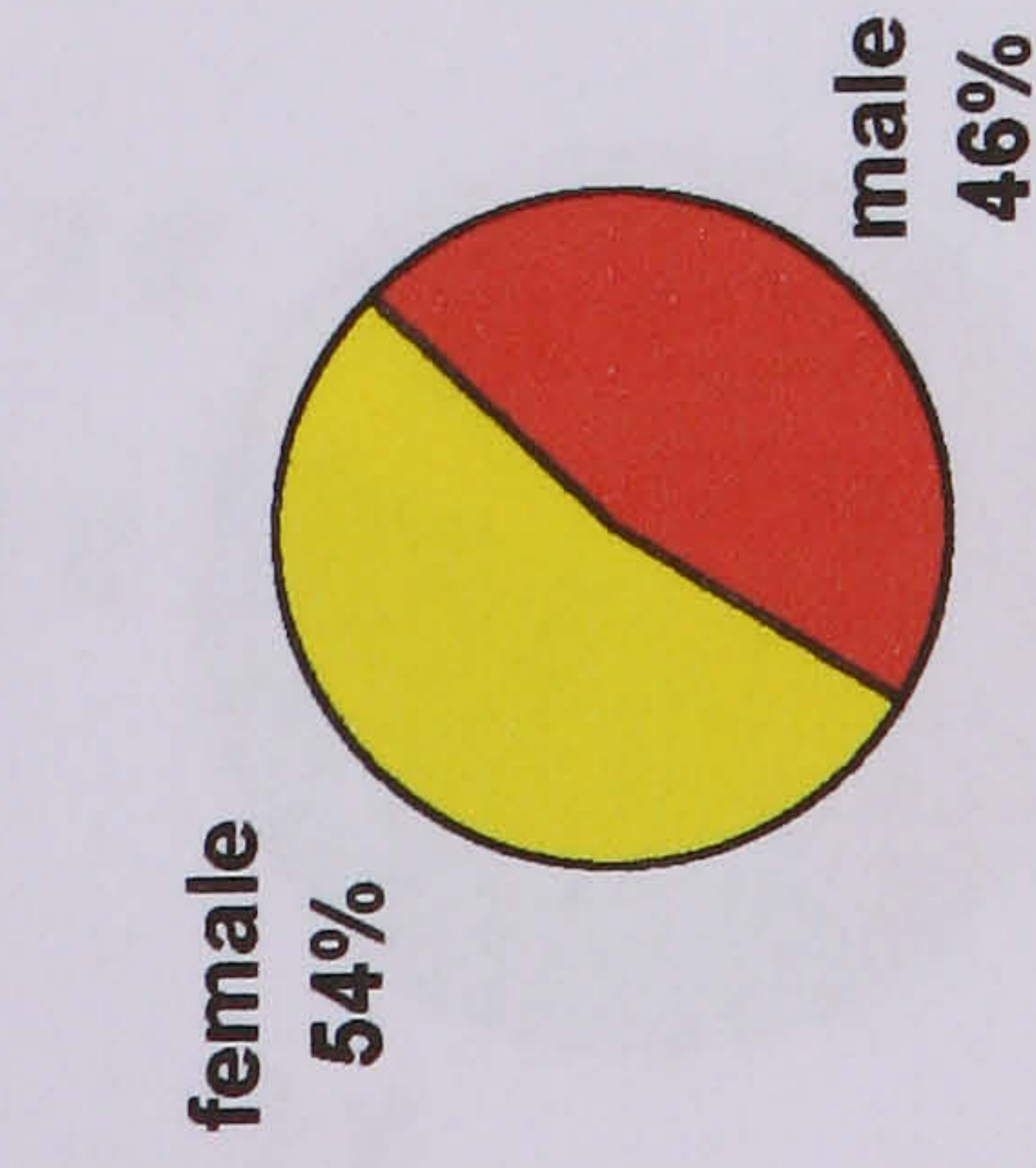
Meadowshire (Base=42)



Sandalwood County (Base=115)



All (Base=244)



Bellwood City (Base=87)

See Table D3 for detailed figures.

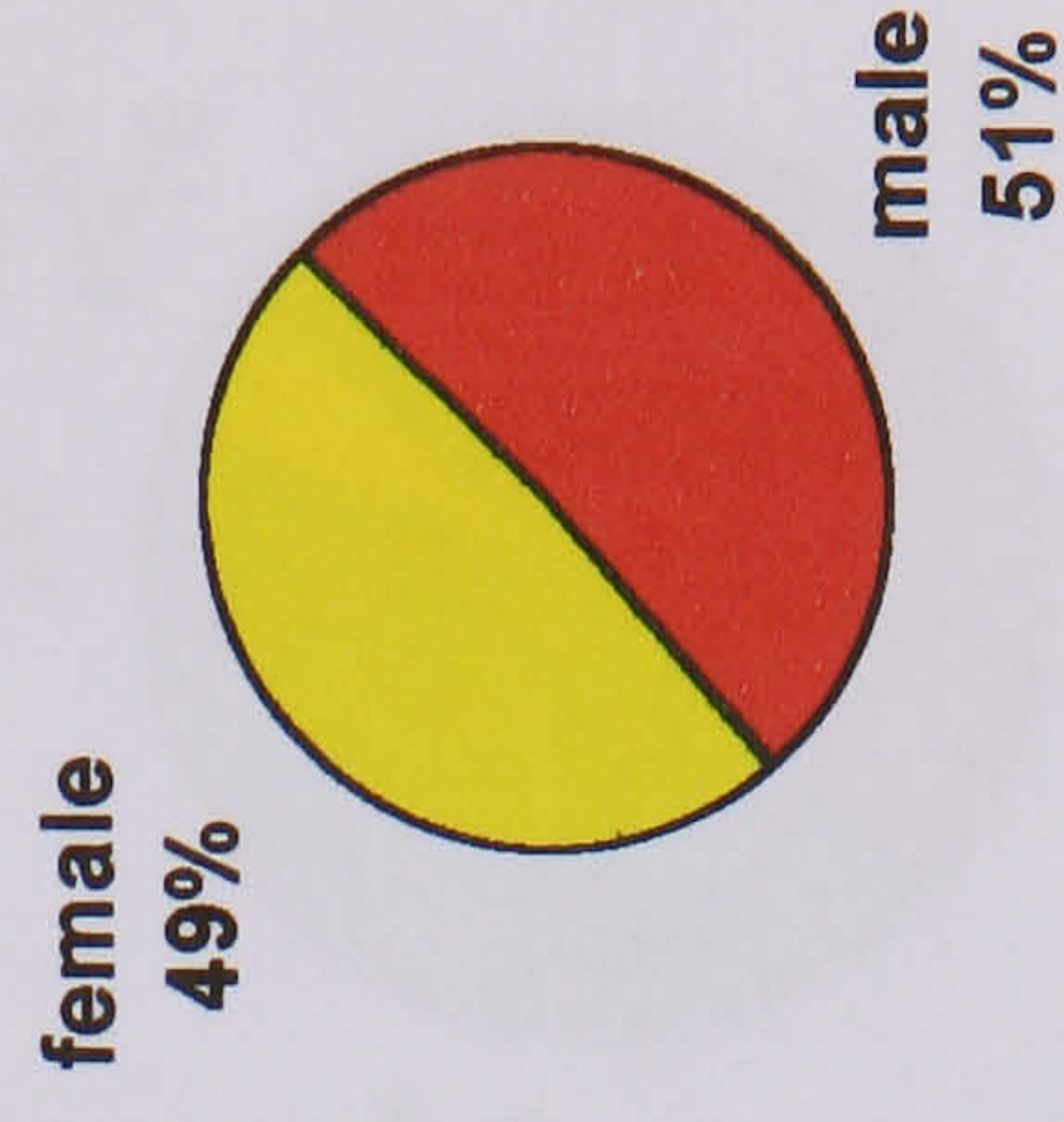
Figure D9: Gender by LEA



Meadowshire (Base=42)

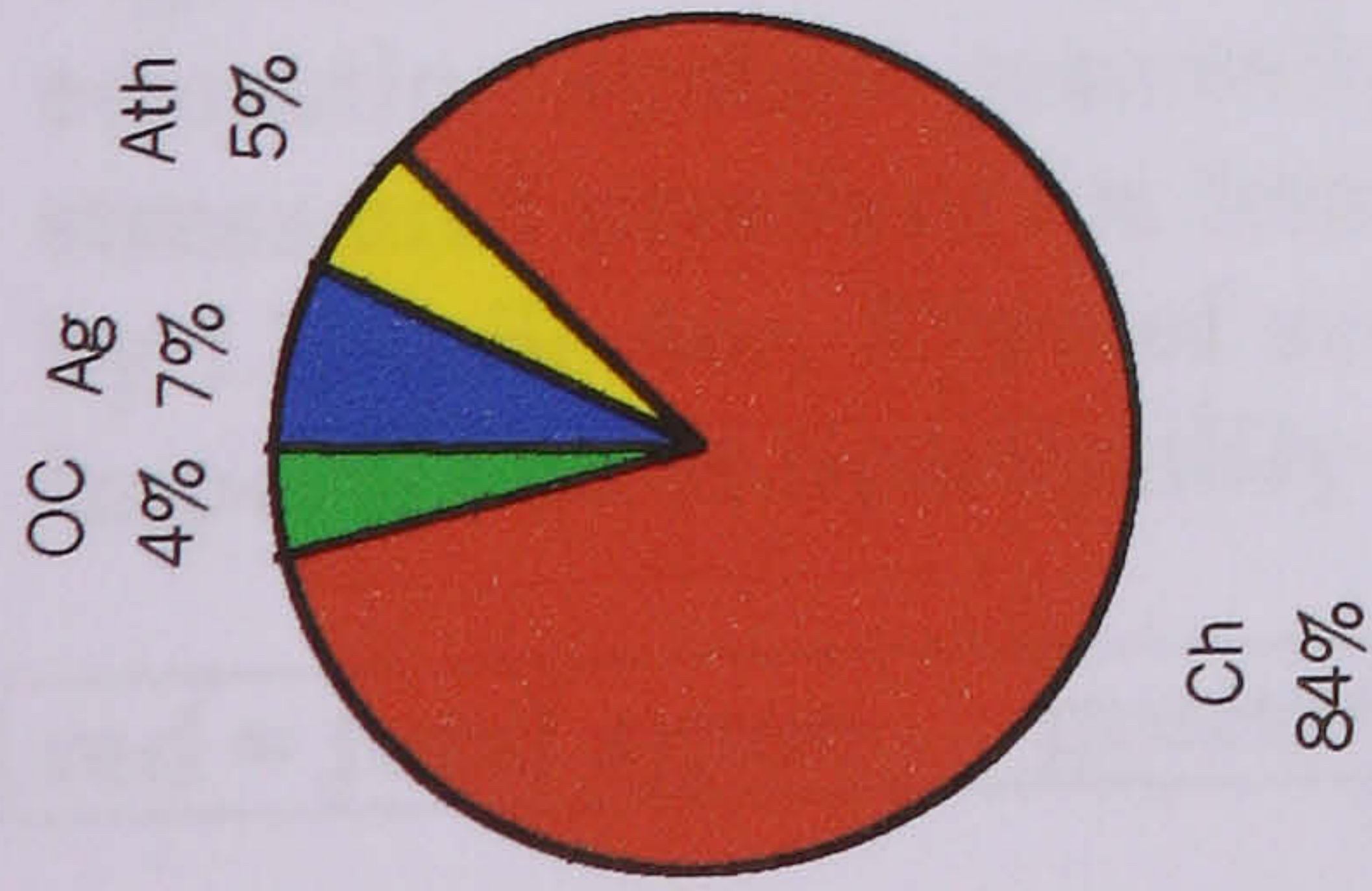


Sandalwood County (Base=115)



All (Base=244)

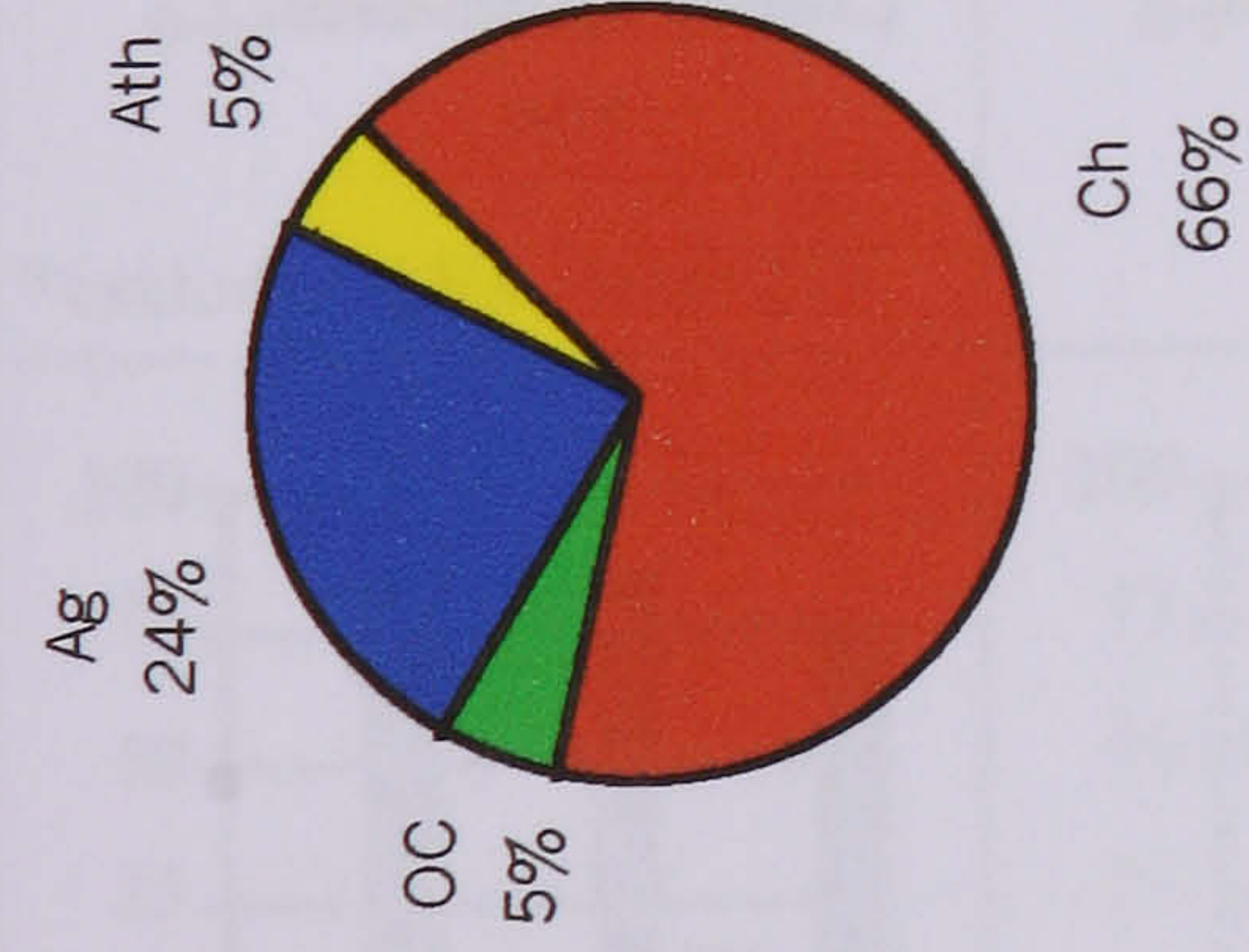




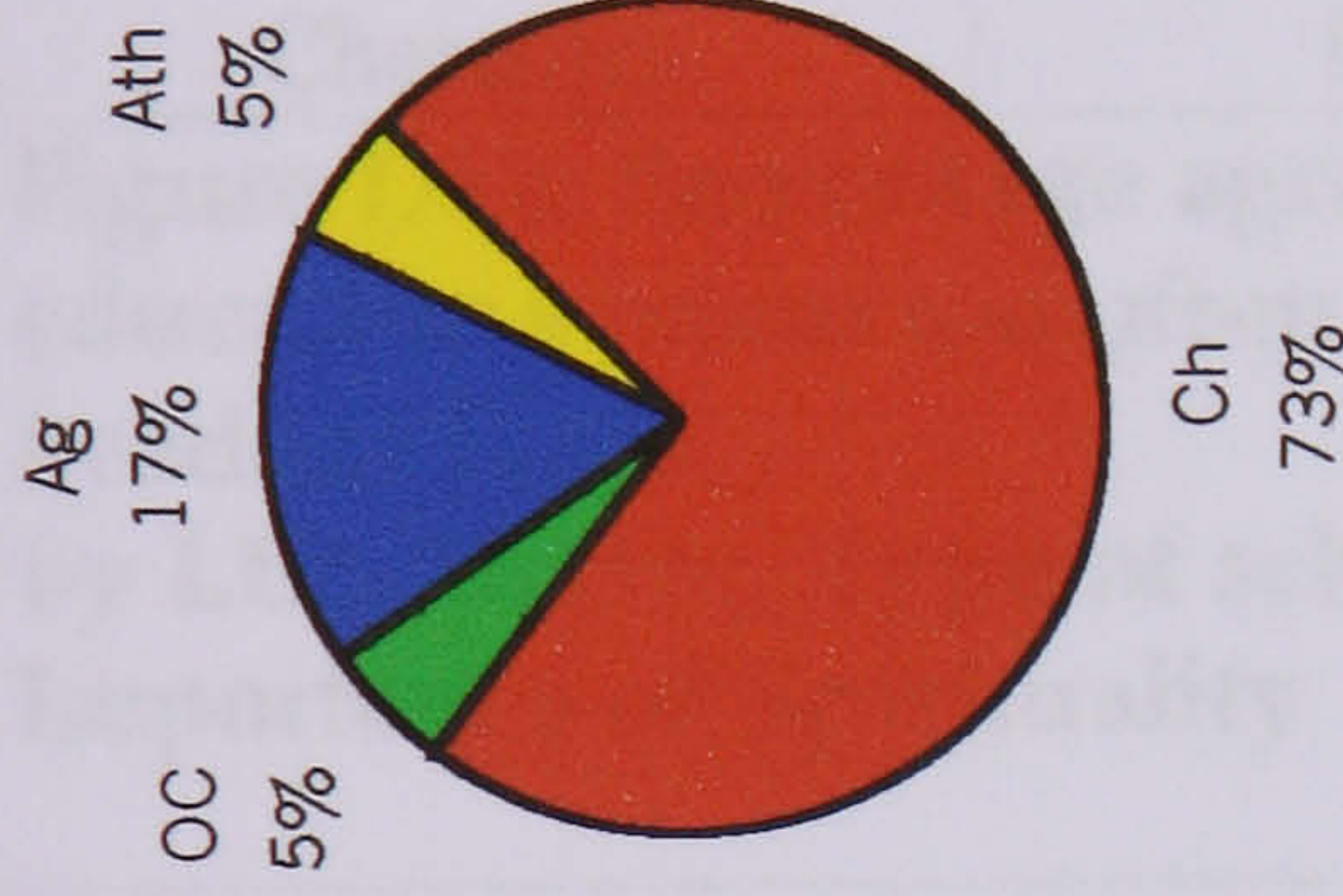
**Bellwood City (Base=87)**

OC = other categories including 'no responses'. See Table D3 for detailed figures.

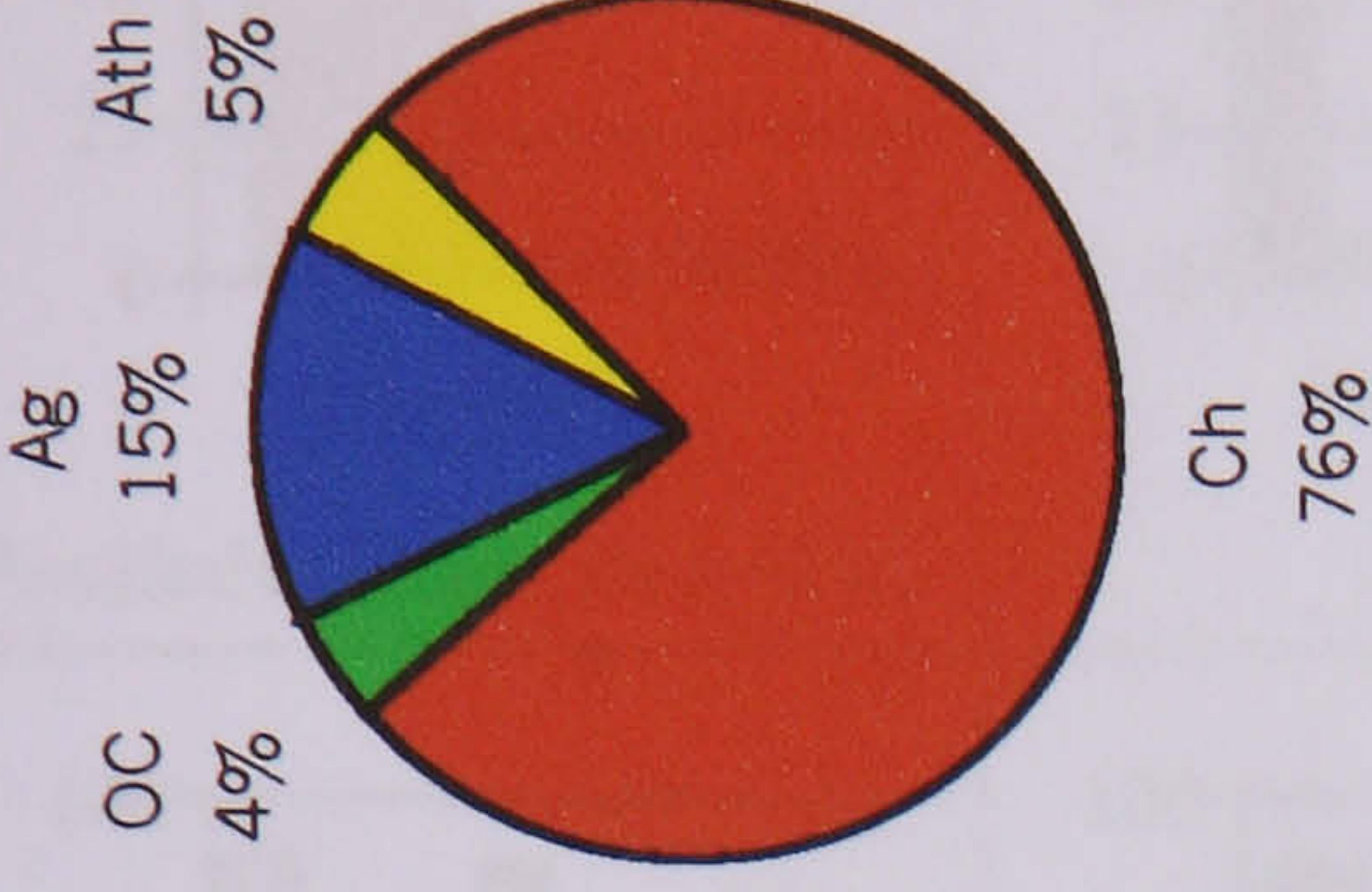
**Figure D10: Beliefs by LEA**



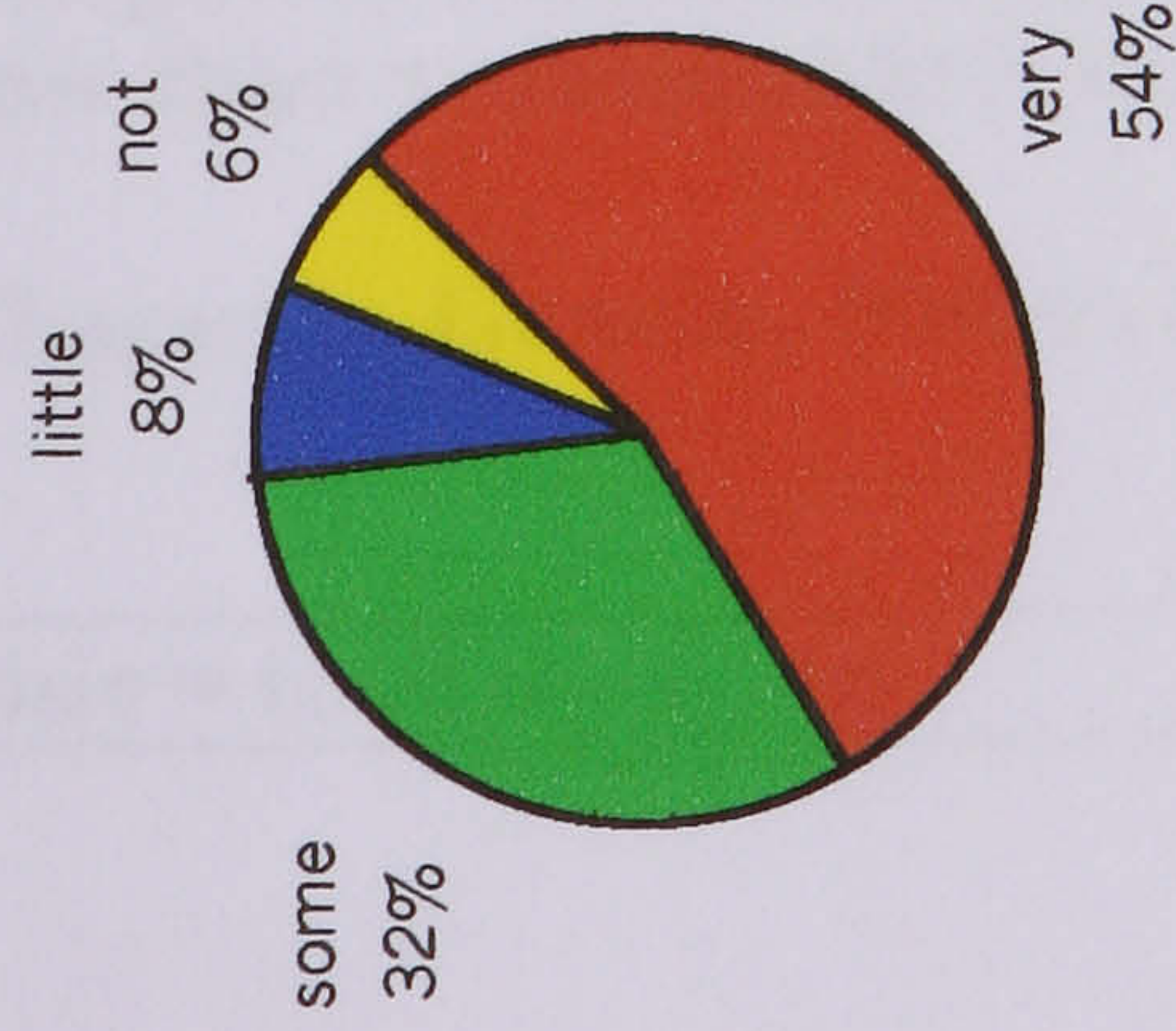
**Meadowshire (Base=42)**



**Sandalwood County (Base=115)**



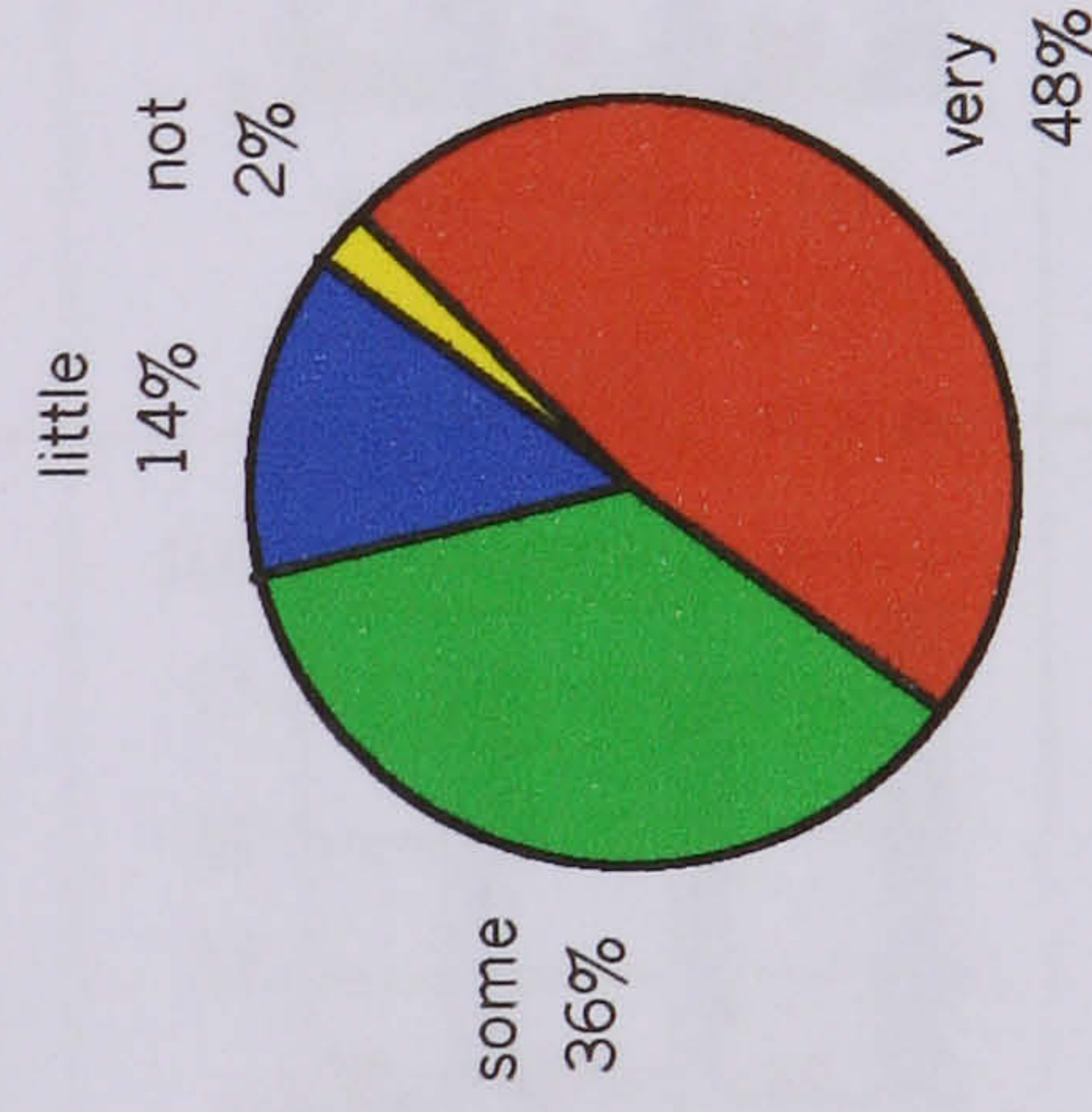
**All (Base=244)**



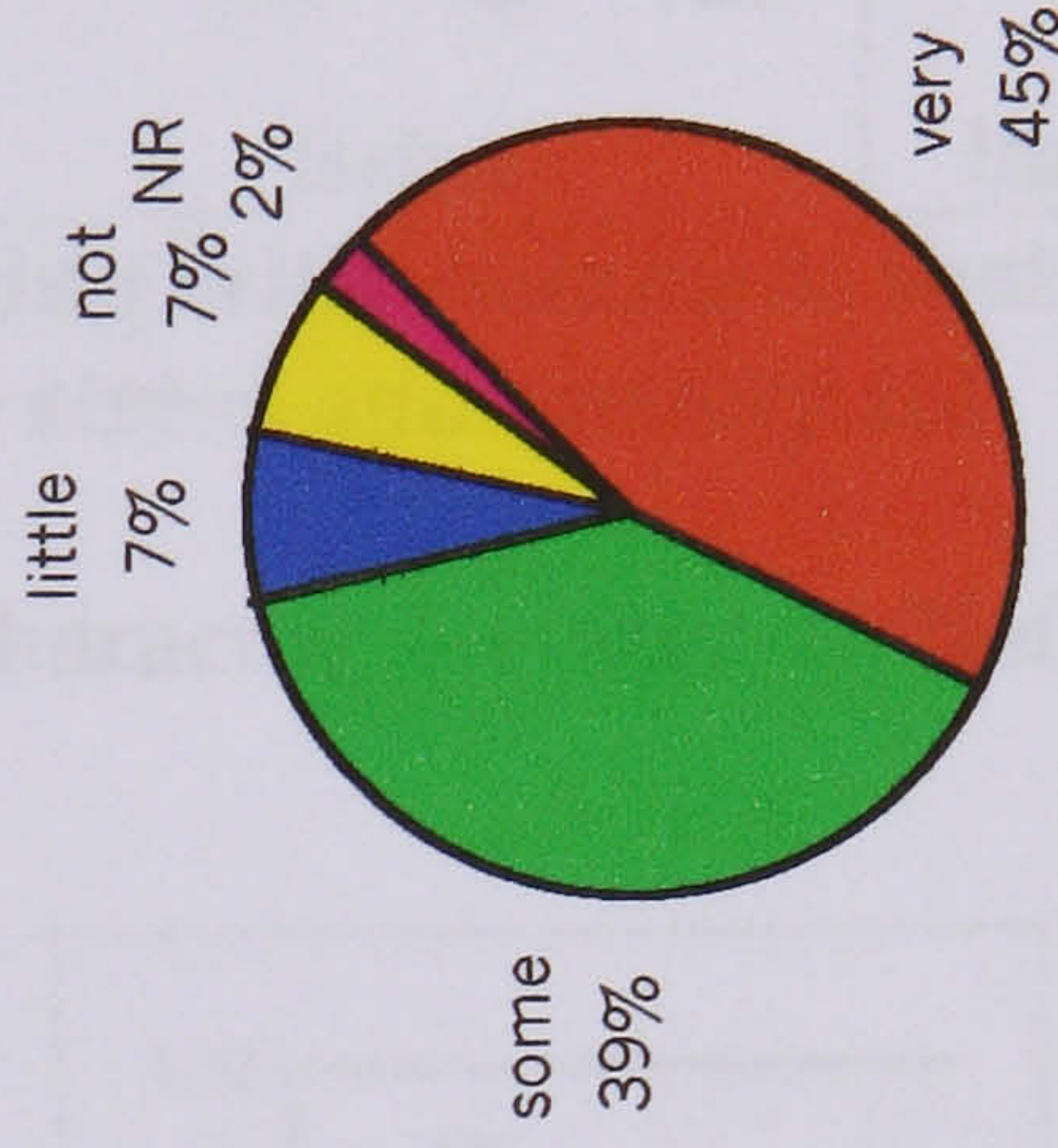
**Bellwood City (Base=87)**

See Table D3 for detailed figures.

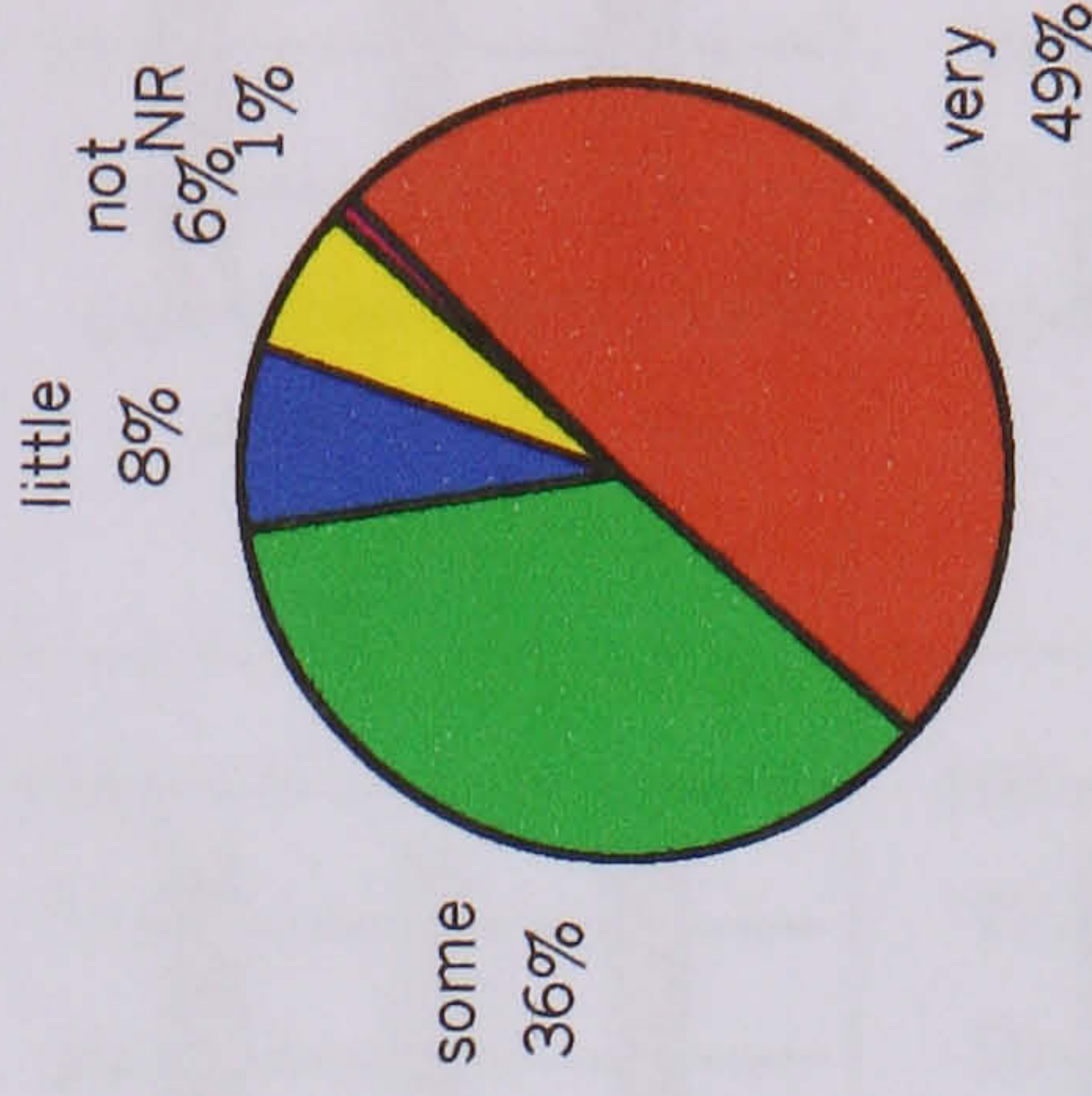
**Figure D11: Importance of Spirituality by LEA**



**Meadowshire (Base=42)**



**Sandalwood County (Base=115)**



**All (Base=244)**



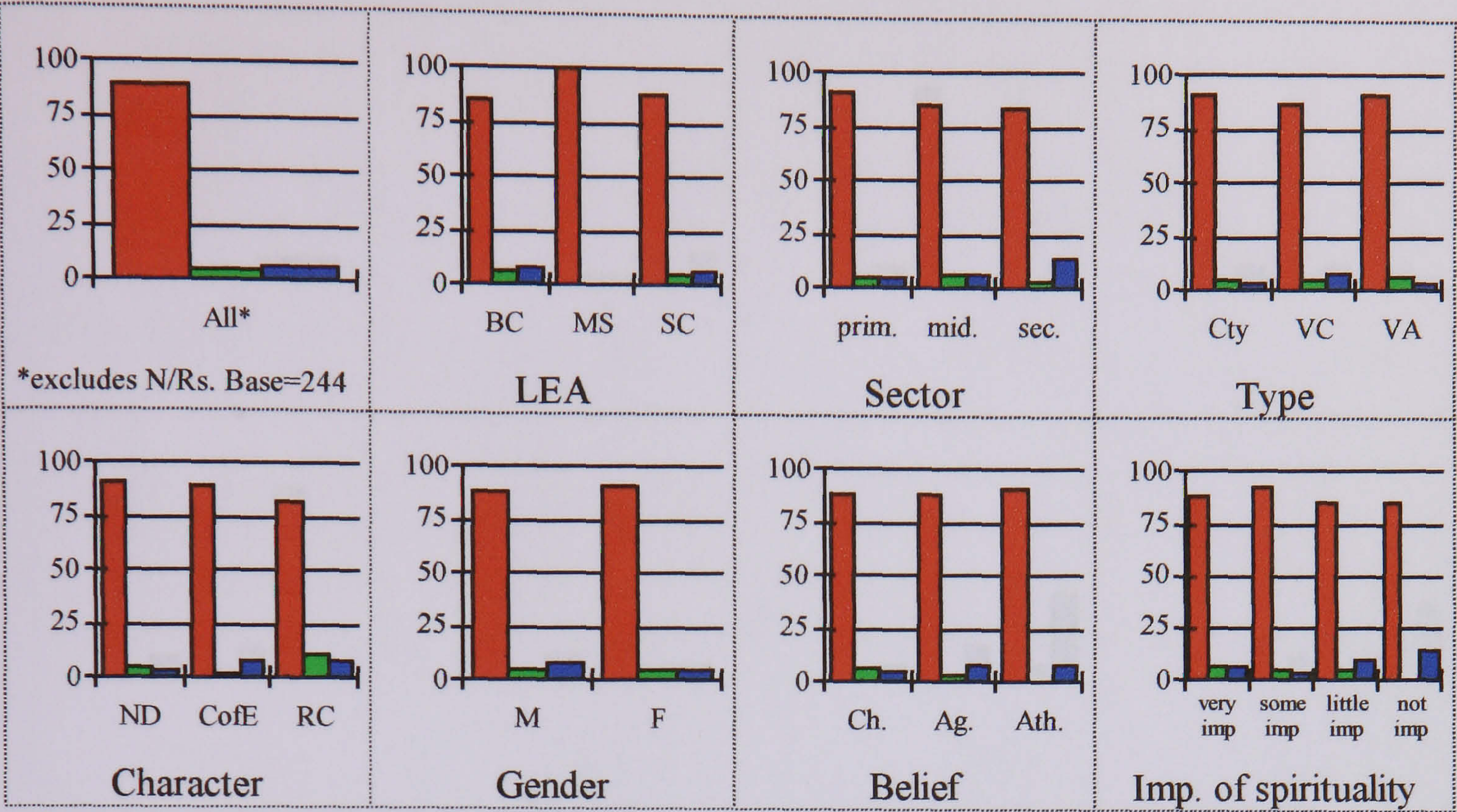


Figure D12: Percentage agreeing/disagreeing with statement that the education system too often creates undue stress and anxiety for headteachers, by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality

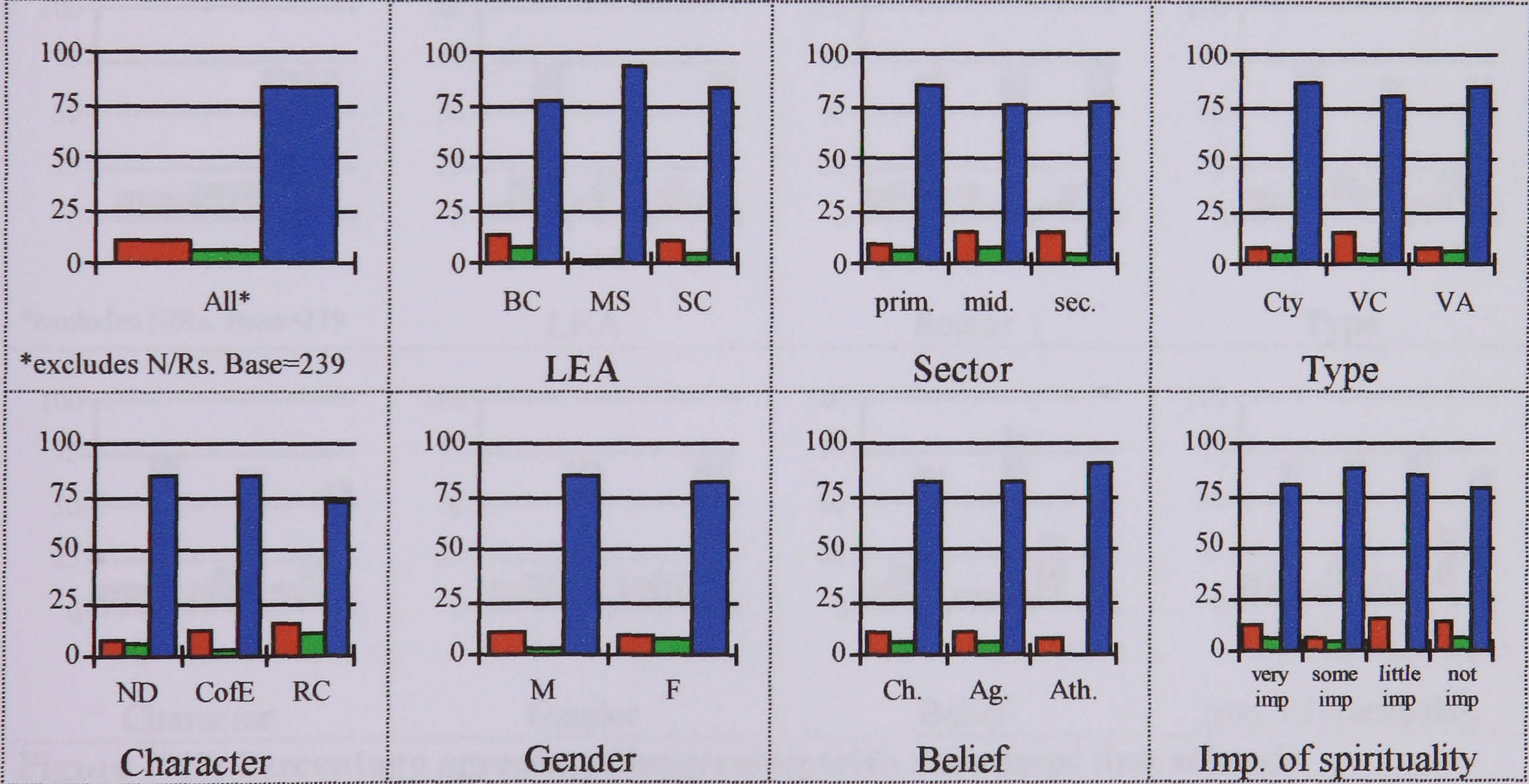


Figure D13: Percentage agreeing/disagreeing with statement that the education system generally creates no more than a reasonable level of stress and pressure for headteachers, by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality

red = total agree    green = uncertain    blue = total disagree



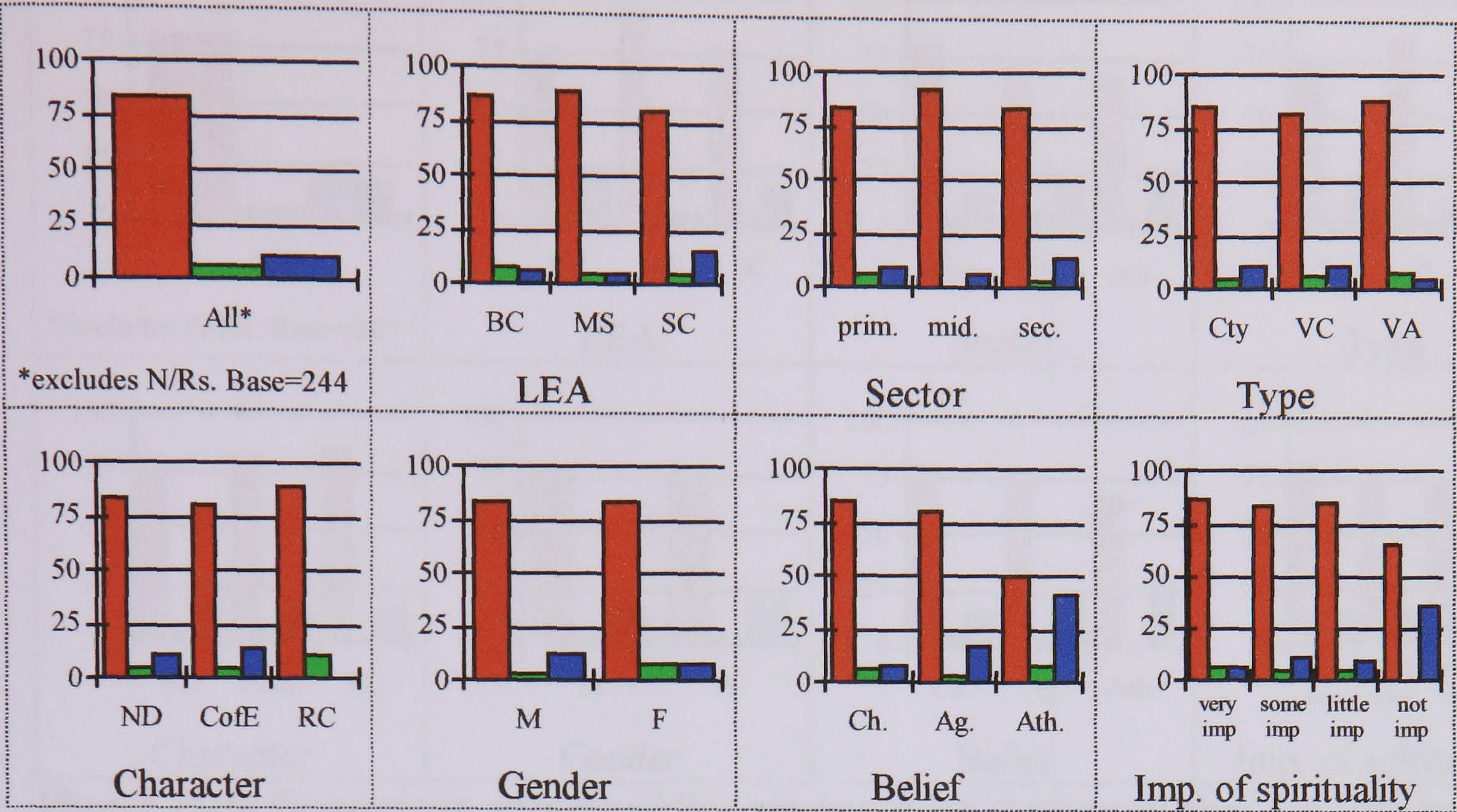


Figure D14: Percentage agreeing/disagreeing with statement that too much pressure is put on schools to compete with each other, by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality

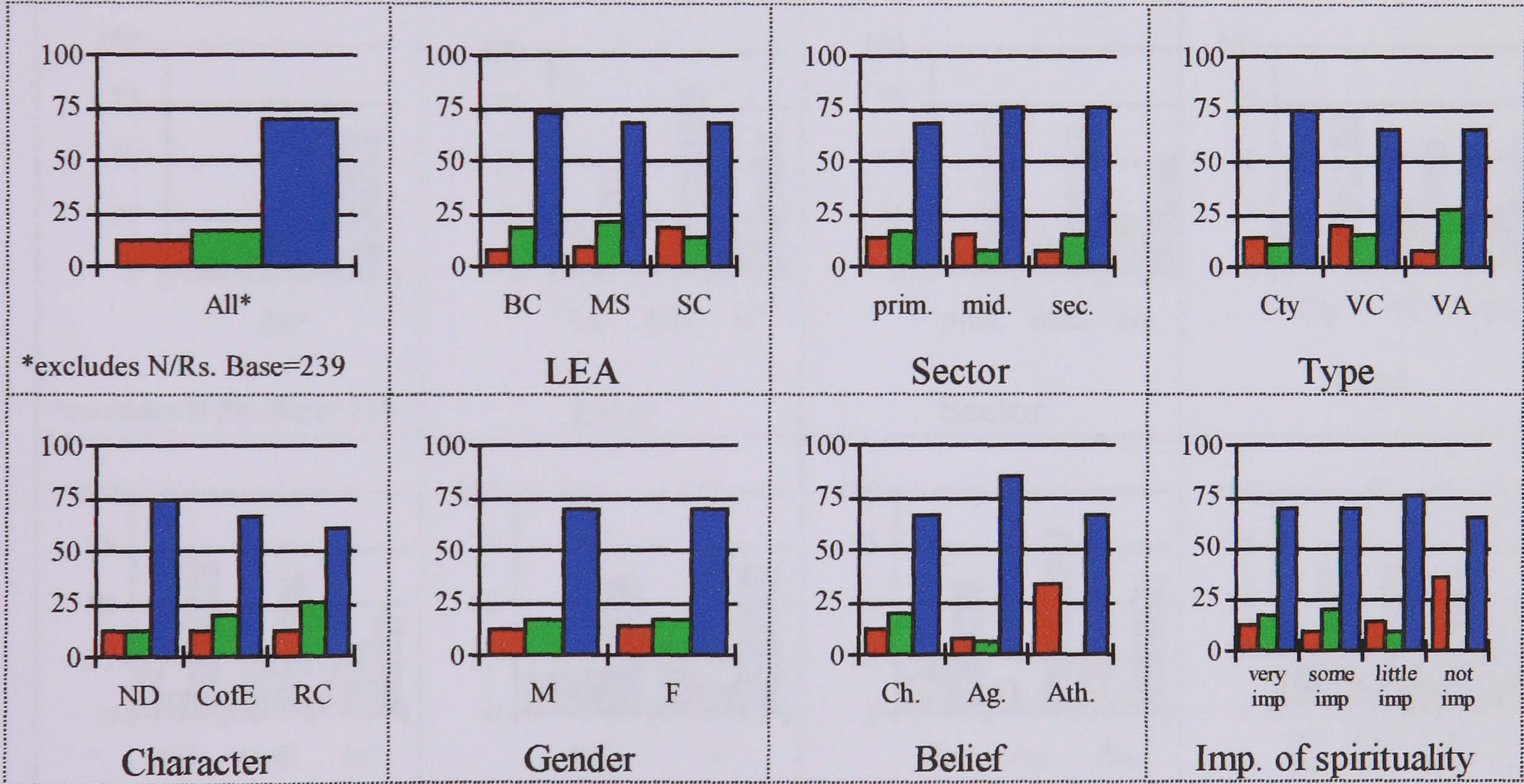


Figure D15: Percentage agreeing/disagreeing with statement that schools are encouraged to co-operate with each other, by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality

red = total agree    green = uncertain    blue = total disagree



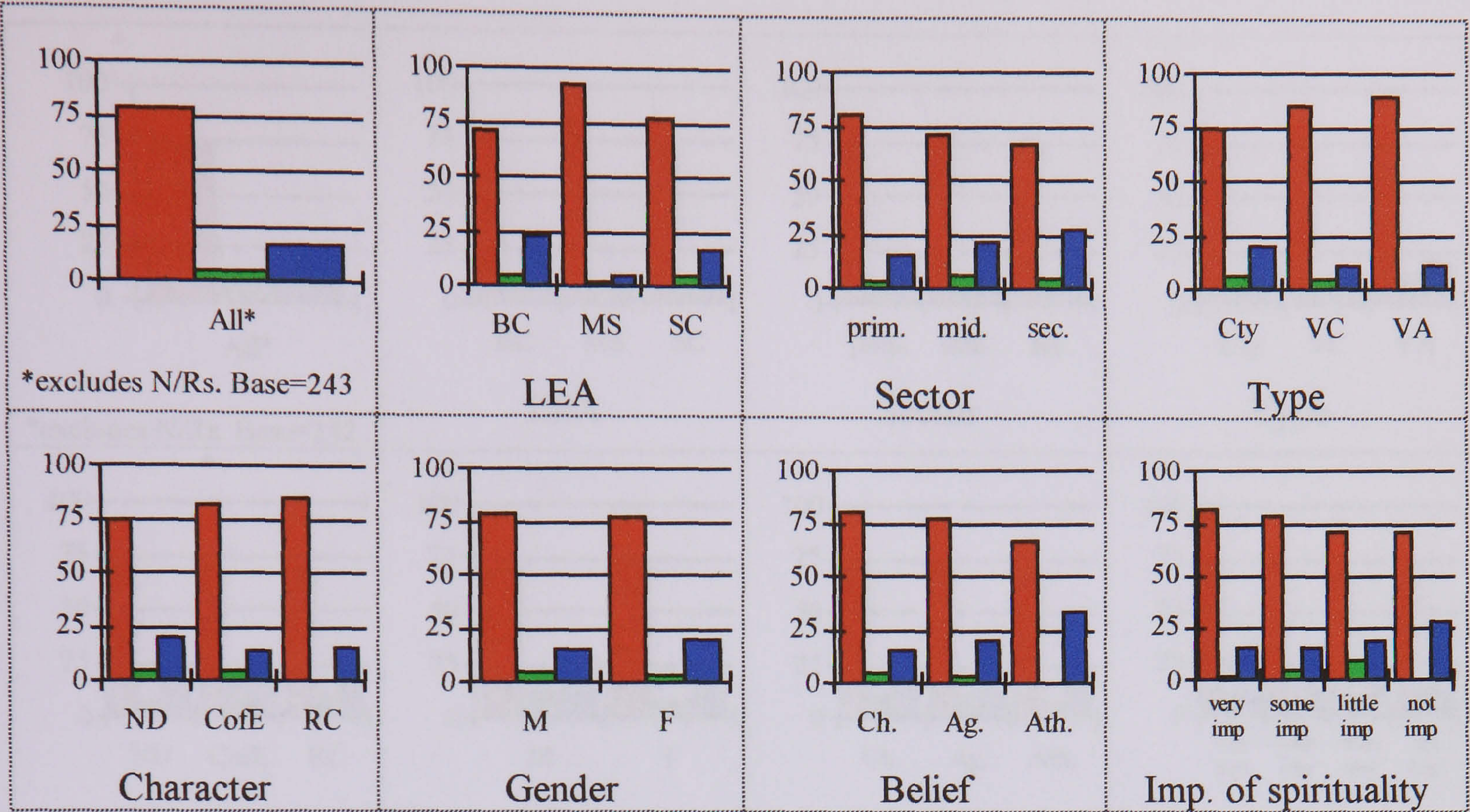


Figure D16: Percentage agreeing/disagreeing with statement that schools are encouraged to put too much emphasis on academic education, by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality

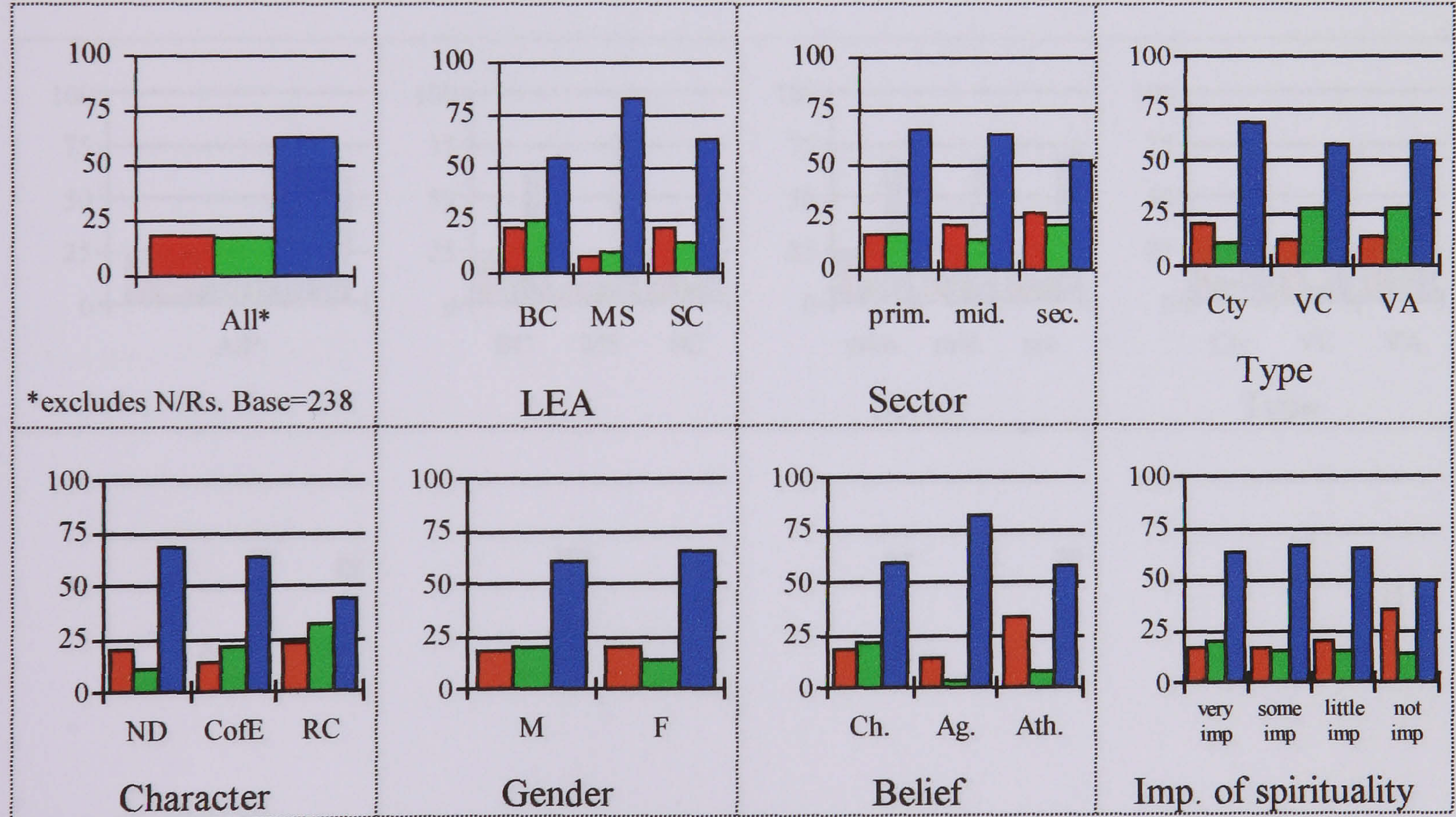
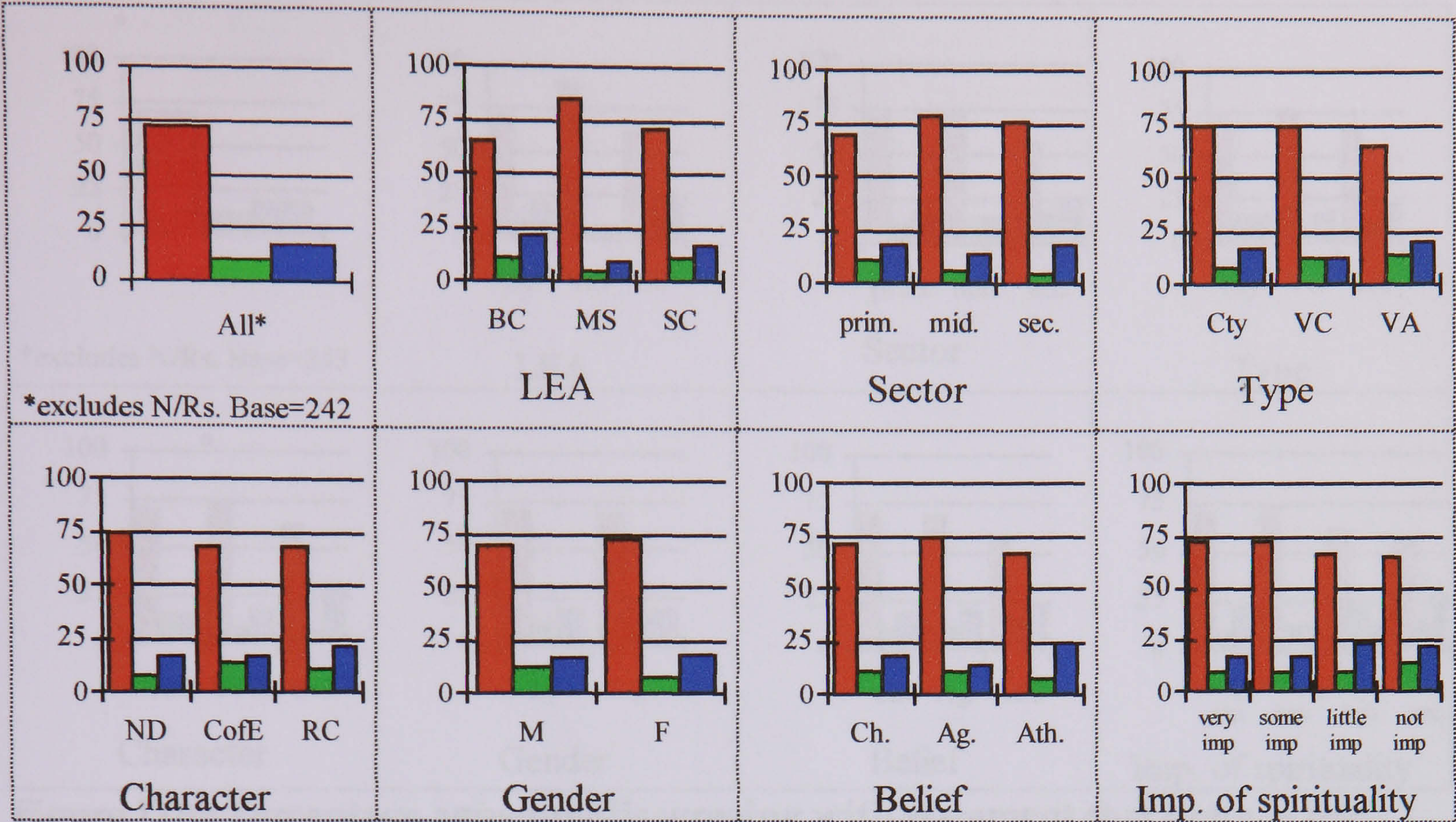


Figure D17: Percentage agreeing/disagreeing with statement that schools are allowed to place about the right amount of emphasis on educating whole child, by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality

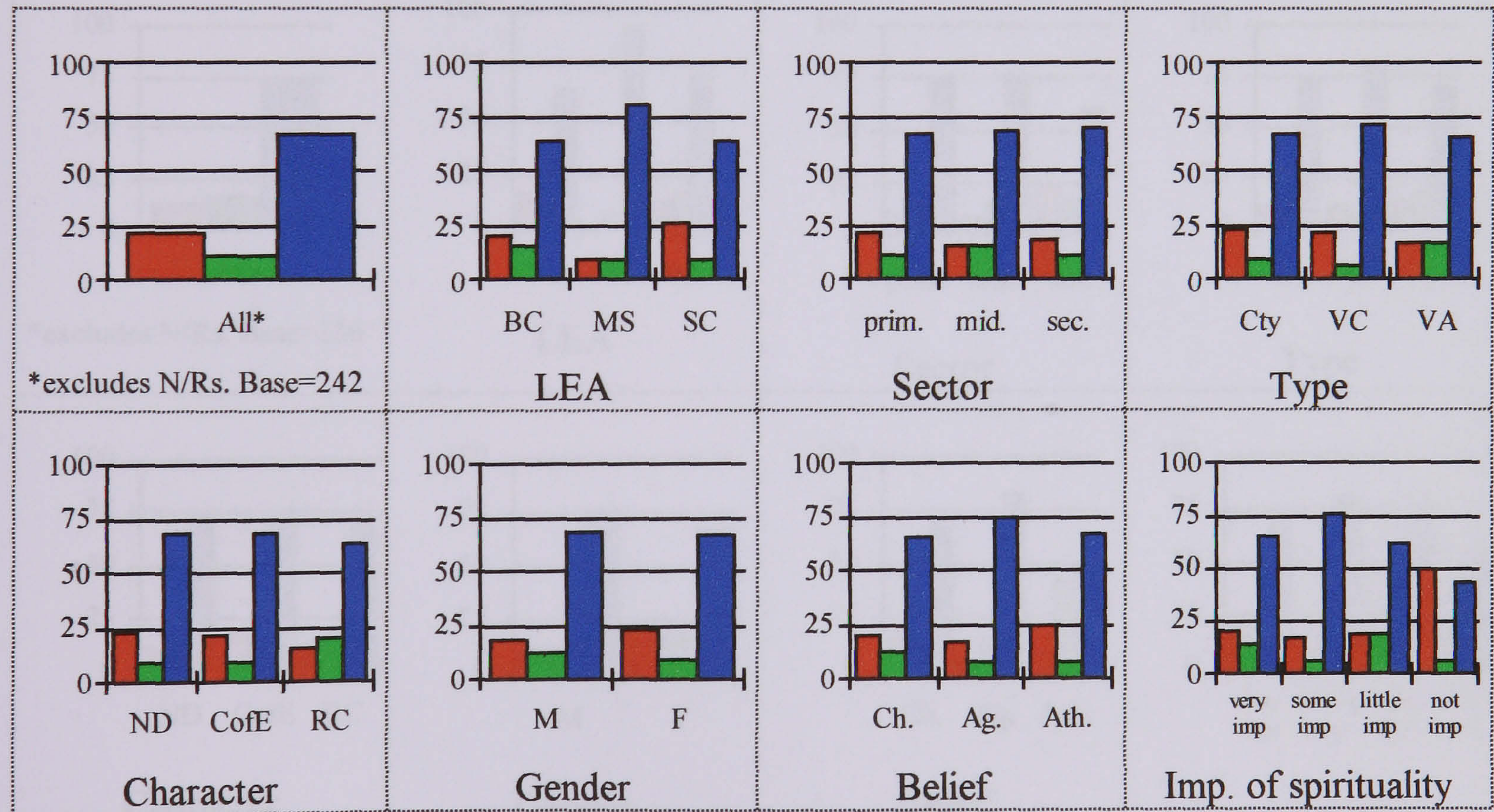
red = total agree    green = uncertain    blue = total disagree





\*excludes N/Rs. Base=242

**Figure D18: Percentage agreeing/disagreeing with statement that schools are required to make the curriculum too inflexible, by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality**



\*excludes N/Rs. Base=242

**Figure D19: Percentage agreeing/disagreeing with statement that schools are allowed sufficient flexibility for teacher discretion, by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality**

red = total agree    green = uncertain    blue = total disagree



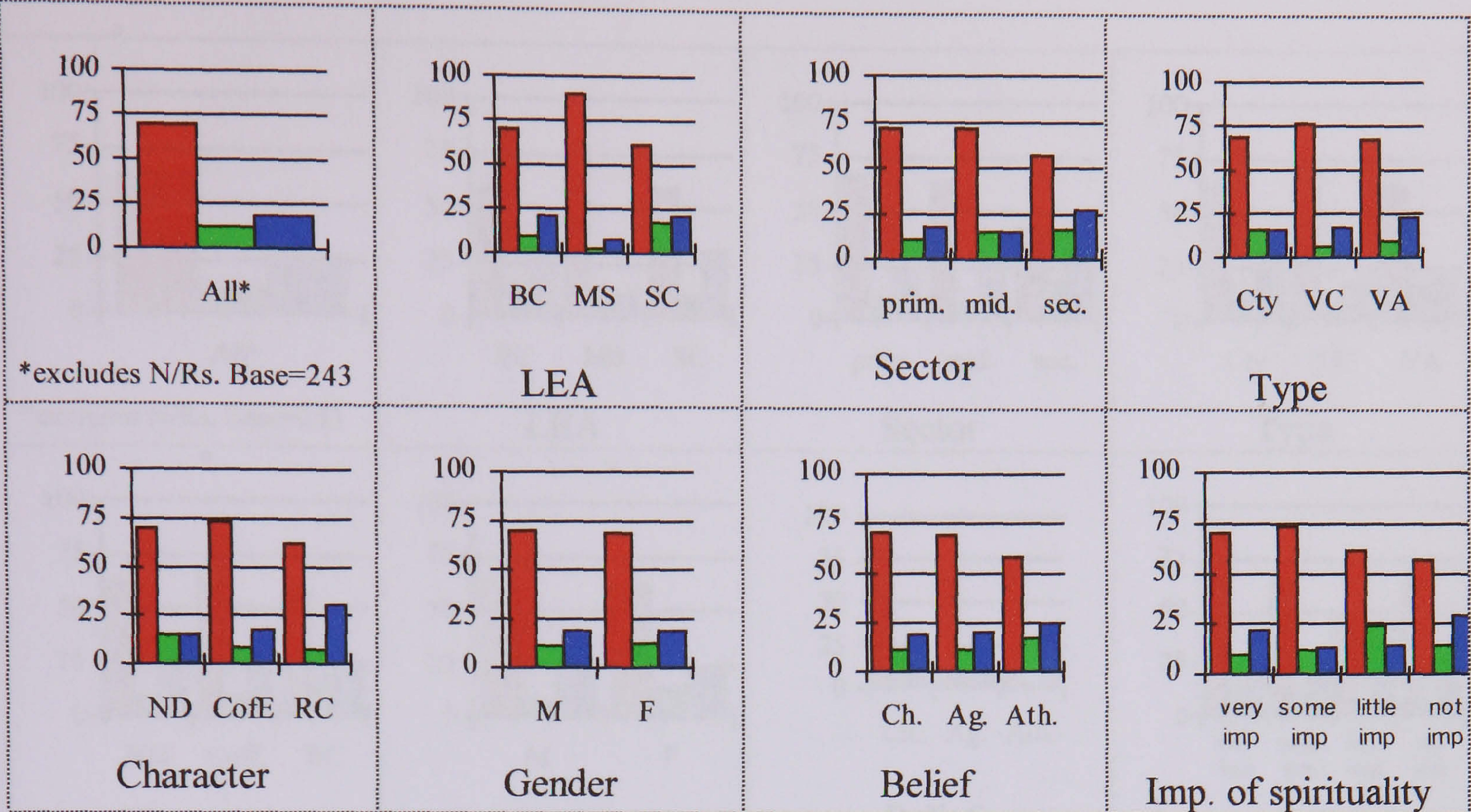


Figure D20: Percentage agreeing/disagreeing with statement that there is less room in the curriculum for promoting pupils' spiritual development, by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality

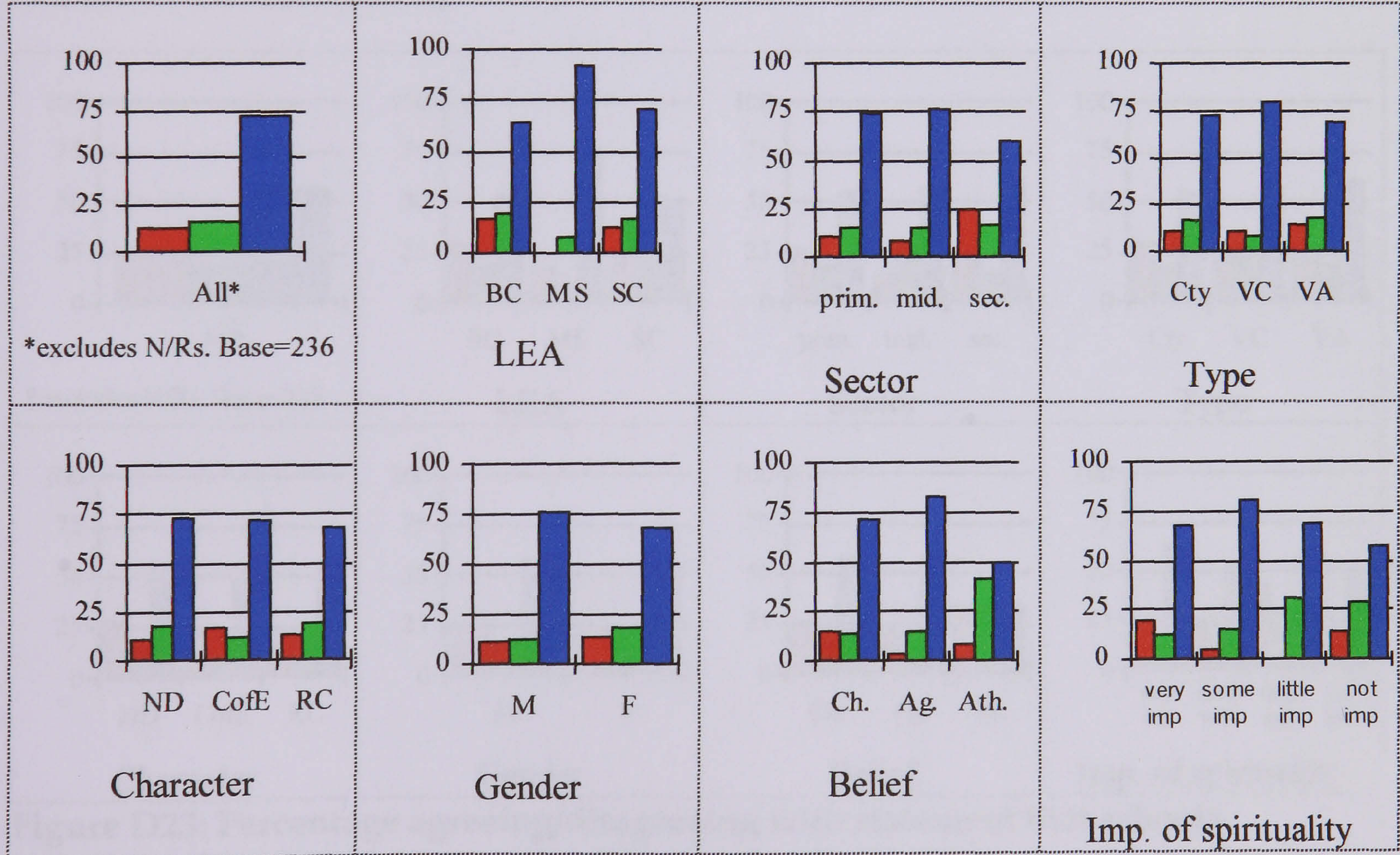


Figure D21: Percentage agreeing/disagreeing with statement that current system encourages more attention to be given to promoting pupils' spiritual development, by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality

red = total agree    green = uncertain    blue = total disagree



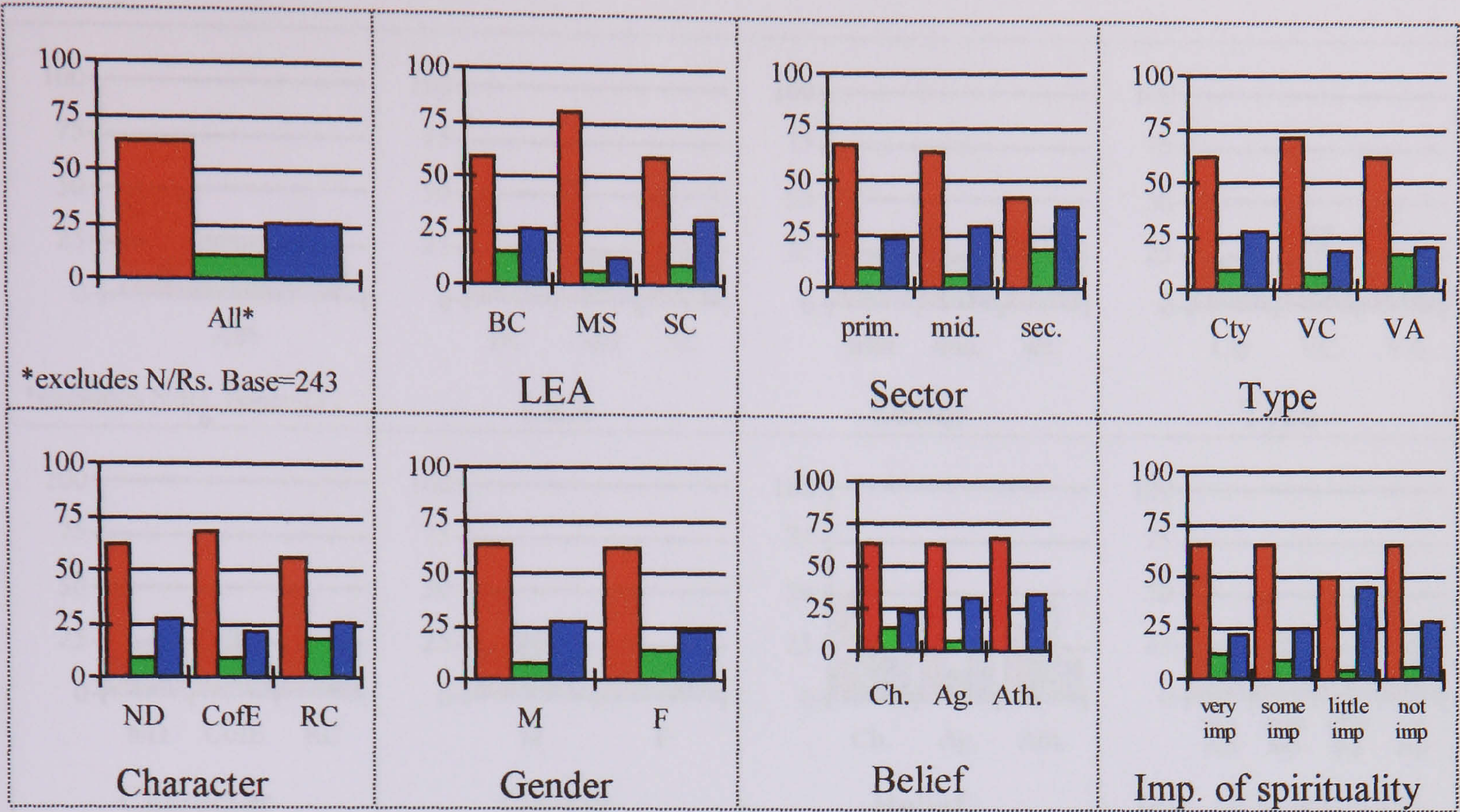


Figure D22: Percentage agreeing/disagreeing with statement that schools are encouraged to teach too much in separate subjects, by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality

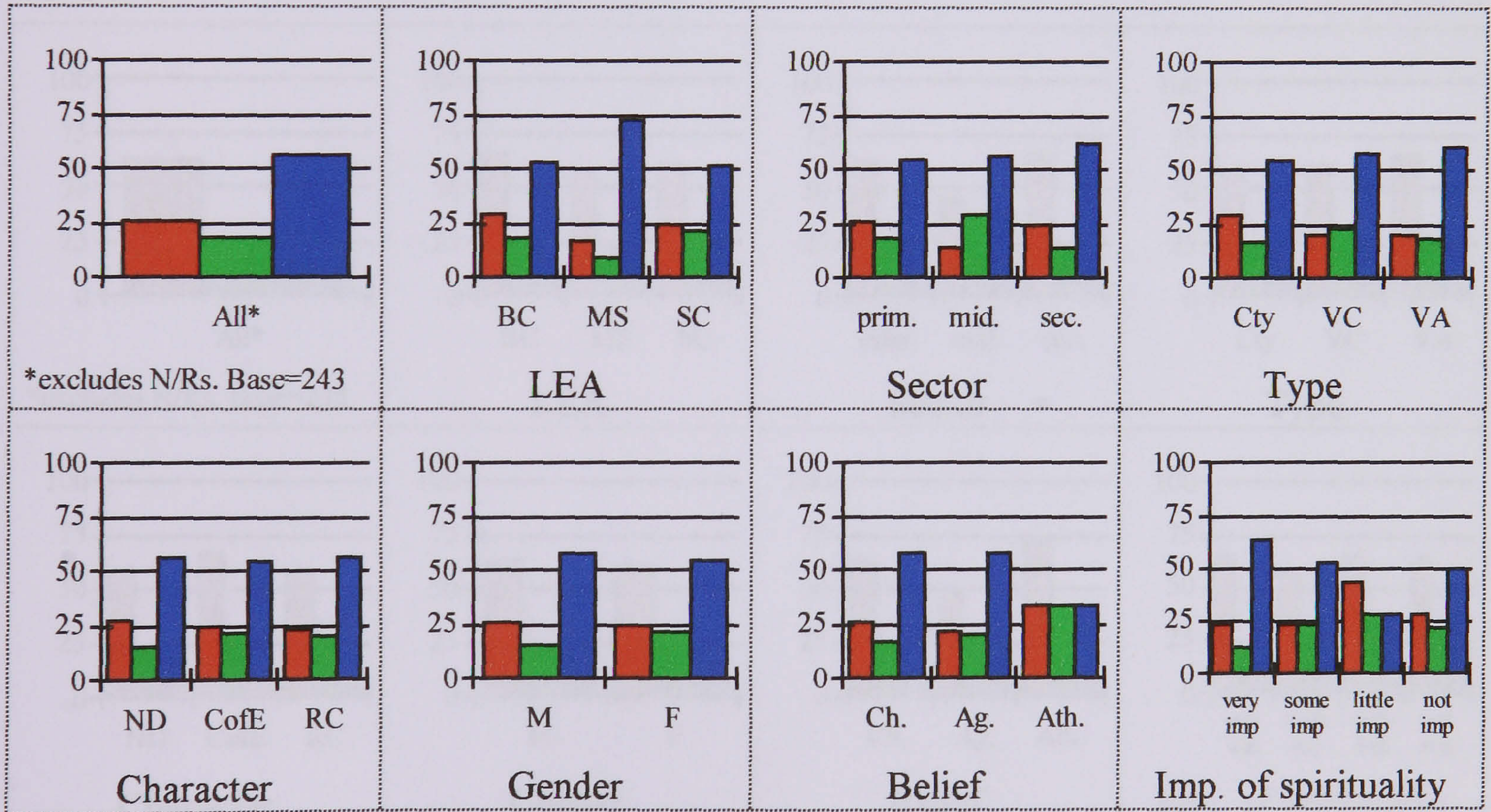


Figure D23: Percentage agreeing/disagreeing with statement that schools are allowed enough opportunities for cross-curricular work, by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality

red = total agree    green = uncertain    blue = total disagree



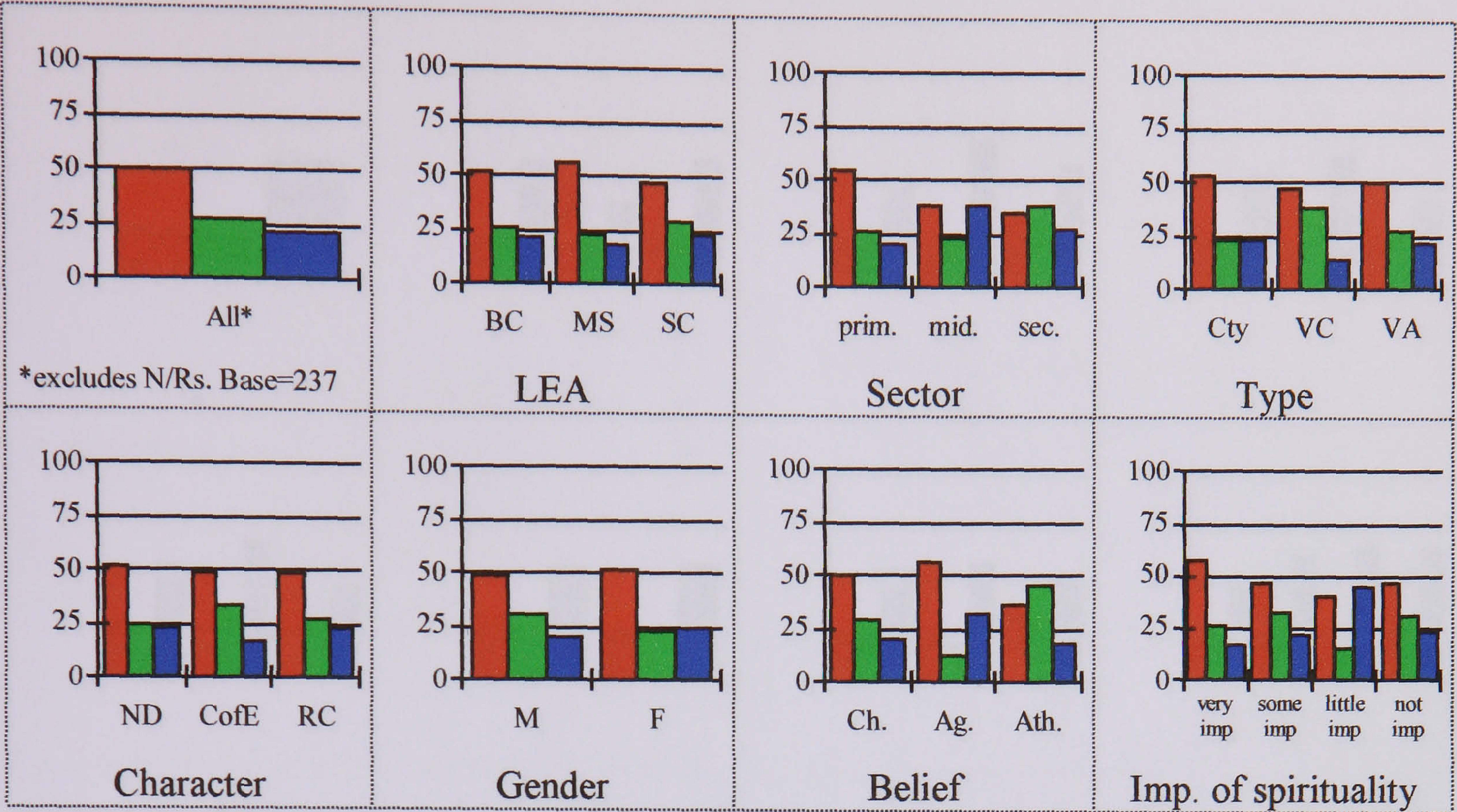


Figure D24: Percentage agreeing/disagreeing with statement that schools are encouraged to give too much attention to business methods and values, by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality

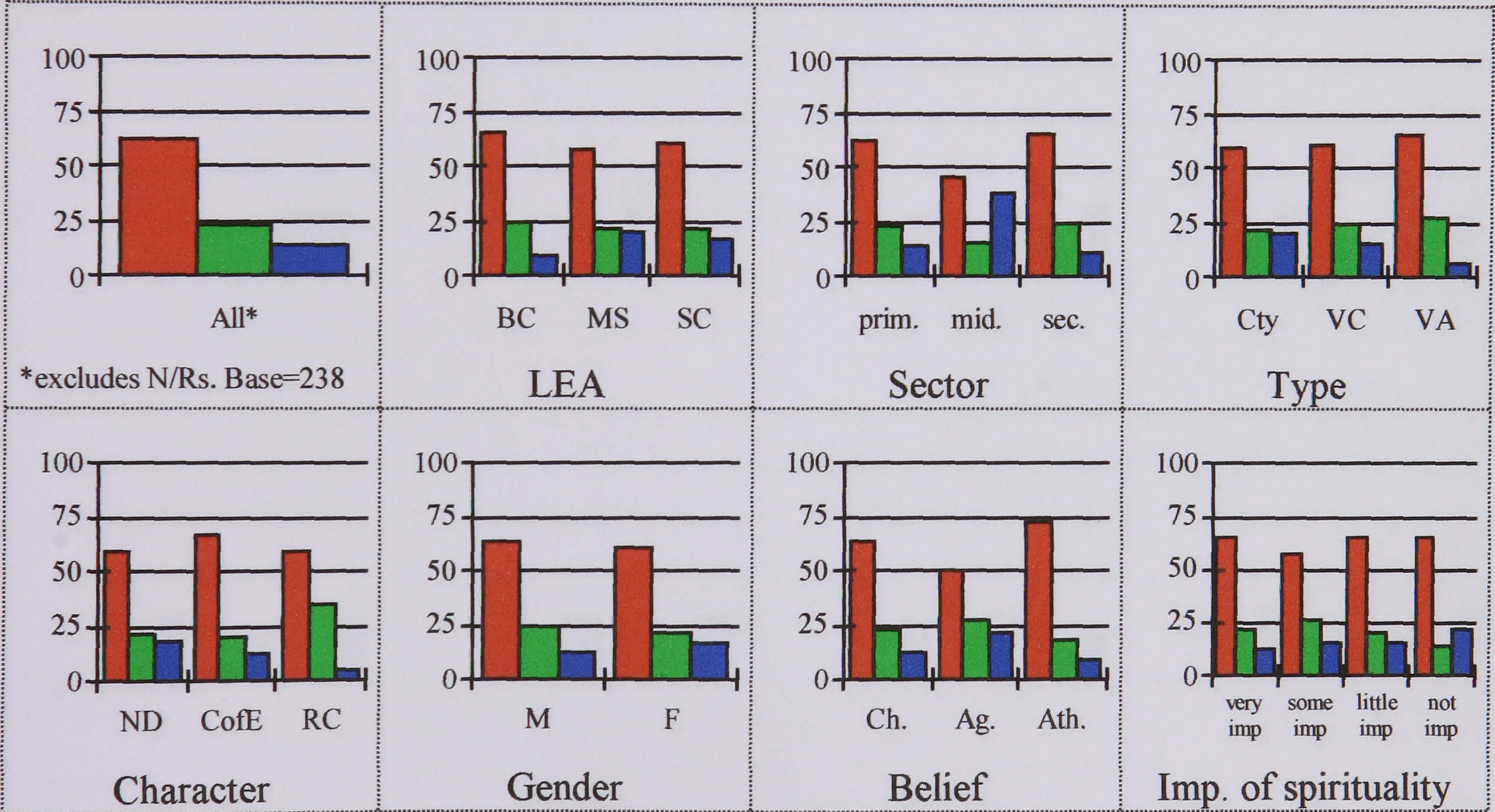


Figure D25: Percentage agreeing/disagreeing with statement that schools are encouraged to apply professional methods and values, by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality

red = total agree    green = uncertain    blue = total disagree



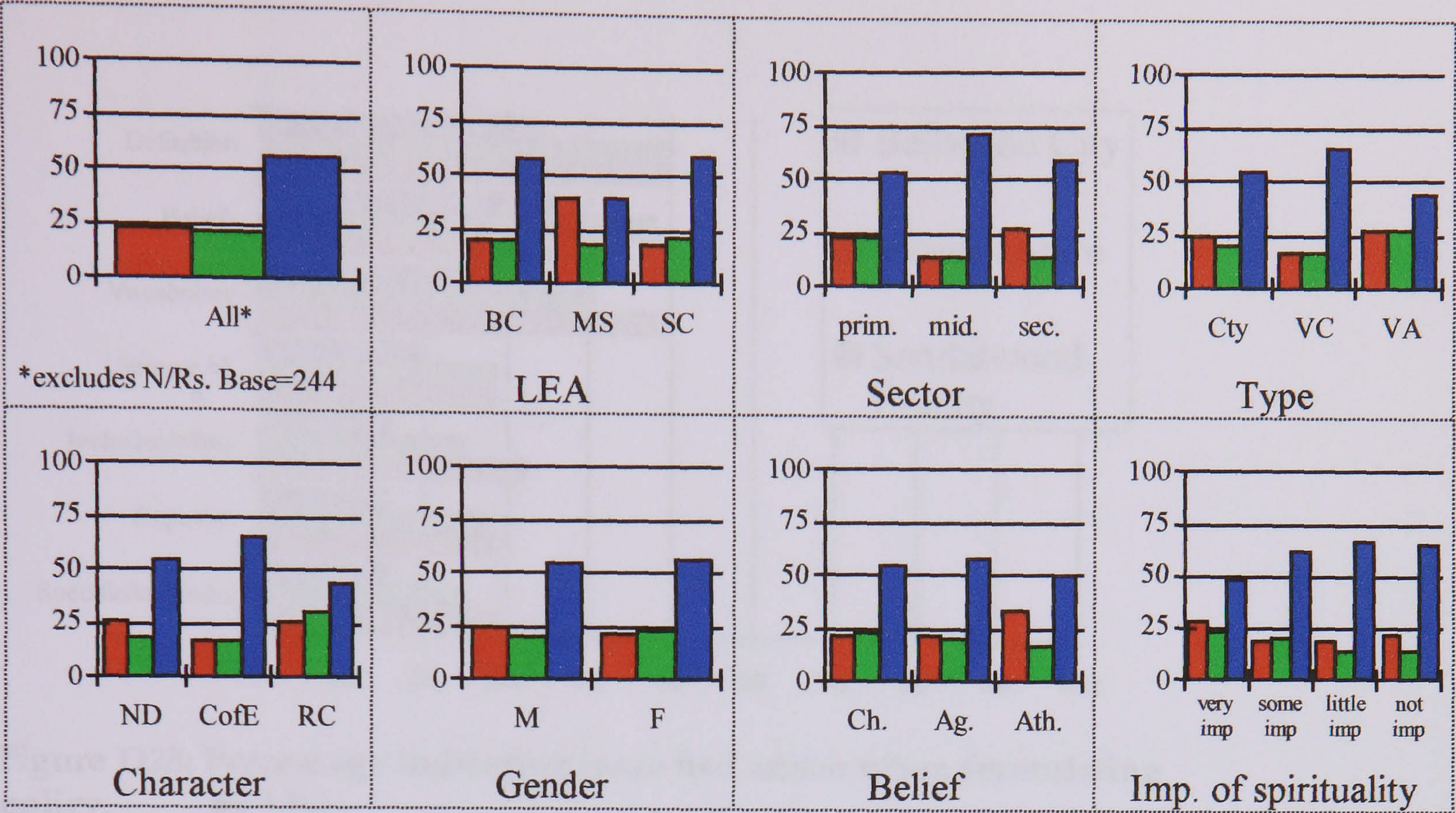


Figure D26: Percentage agreeing/disagreeing with statement that a 'macho' style of leadership in schools is encouraged, by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality

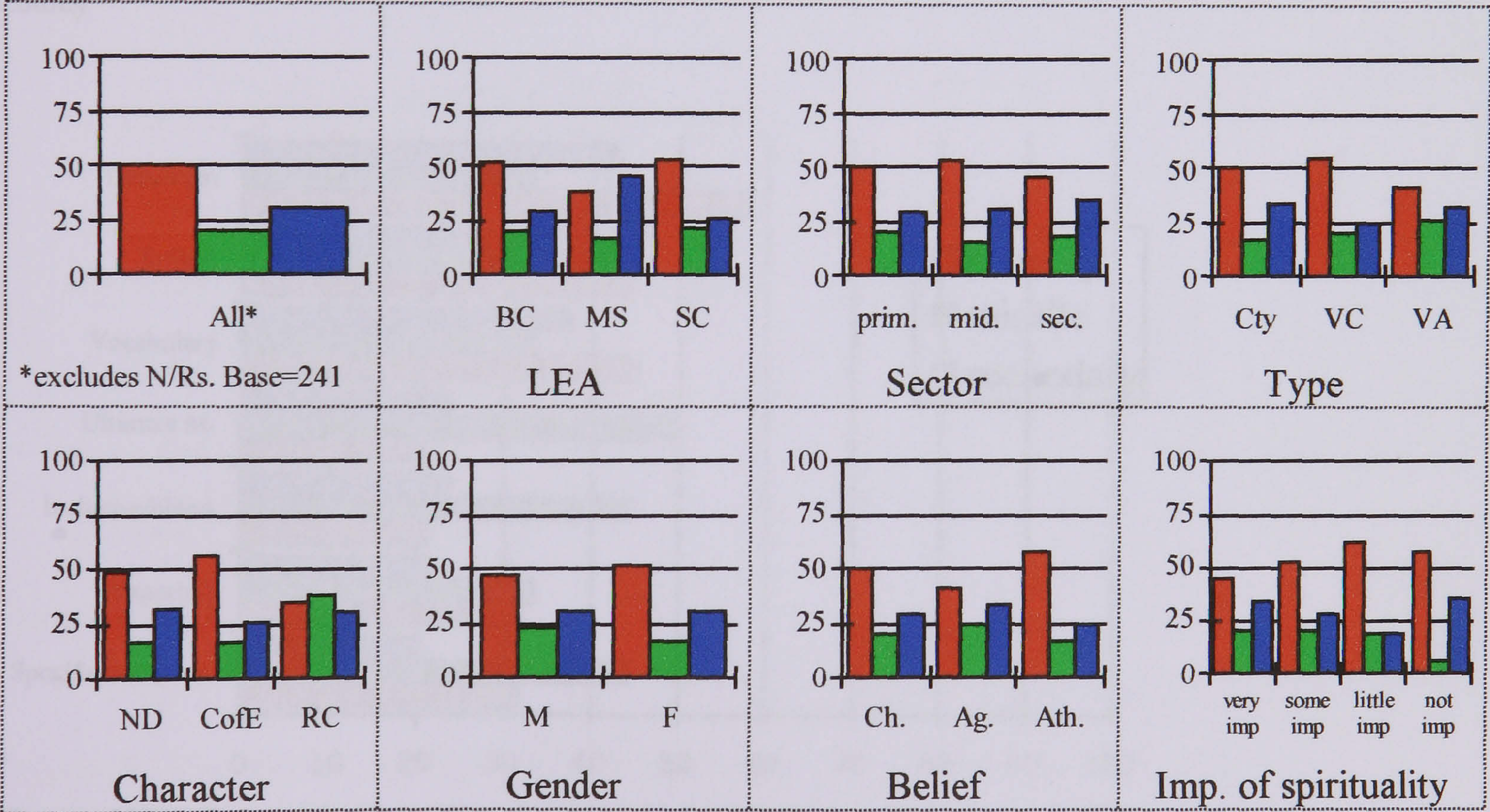


Figure D27: Percentage agreeing/disagreeing with statement that a consultative style of leadership in schools is encouraged, by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality

red = total agree    green = uncertain    blue = total disagree



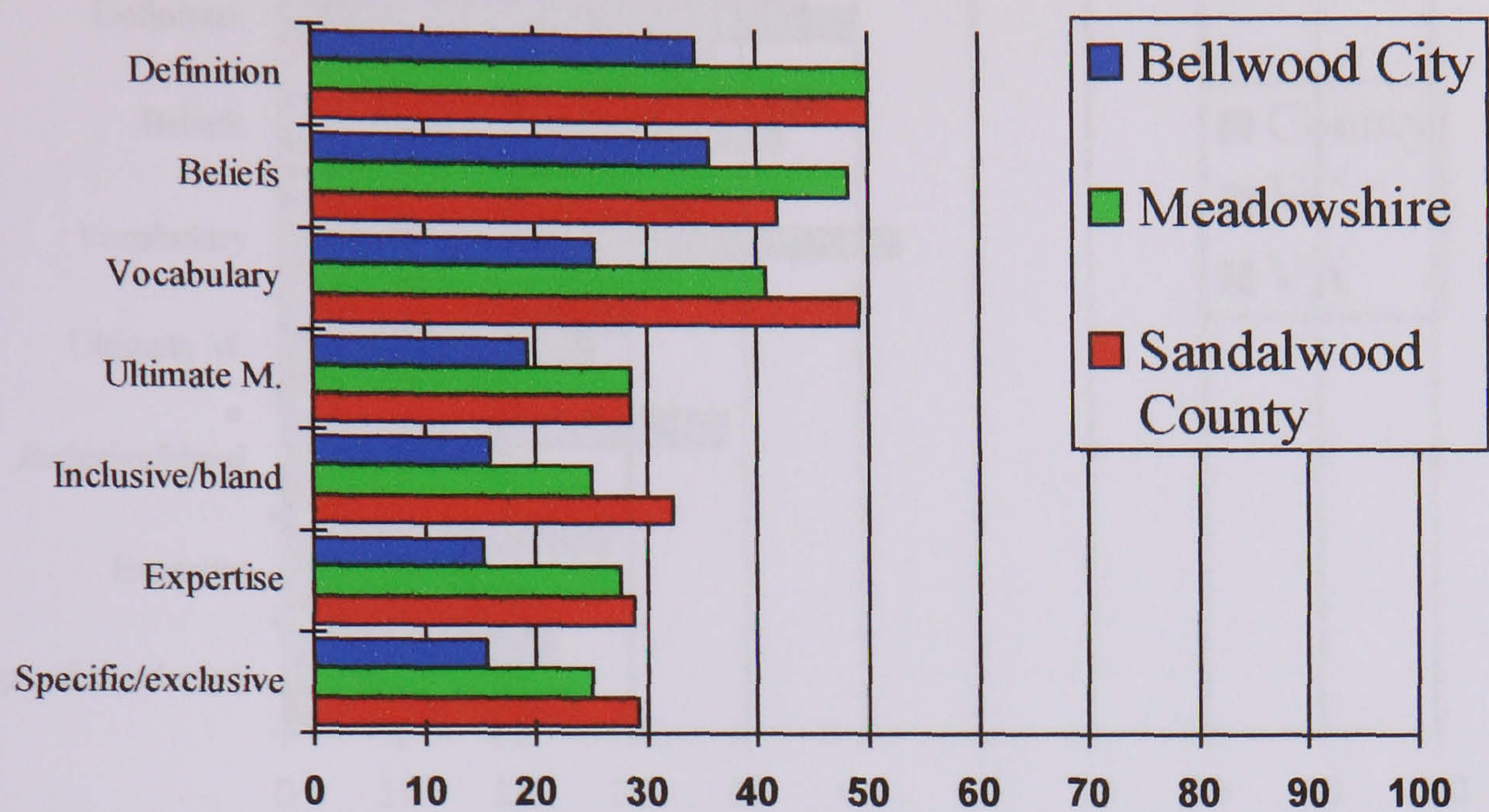


Figure D28: Percentage indicating issue had arisen when formulating policy, by LEA

The bases for the above are as follows:

	Definition	Beliefs	Vocabulary	Ultimate Meaning	Inclusive/ bland	Expertise	Specific/ exclusive
Bellwood City	58	59	59	57	57	59	58
Meadowshire	28	29	27	28	28	29	28
Sandalwood County	64	67	65	63	65	66	65

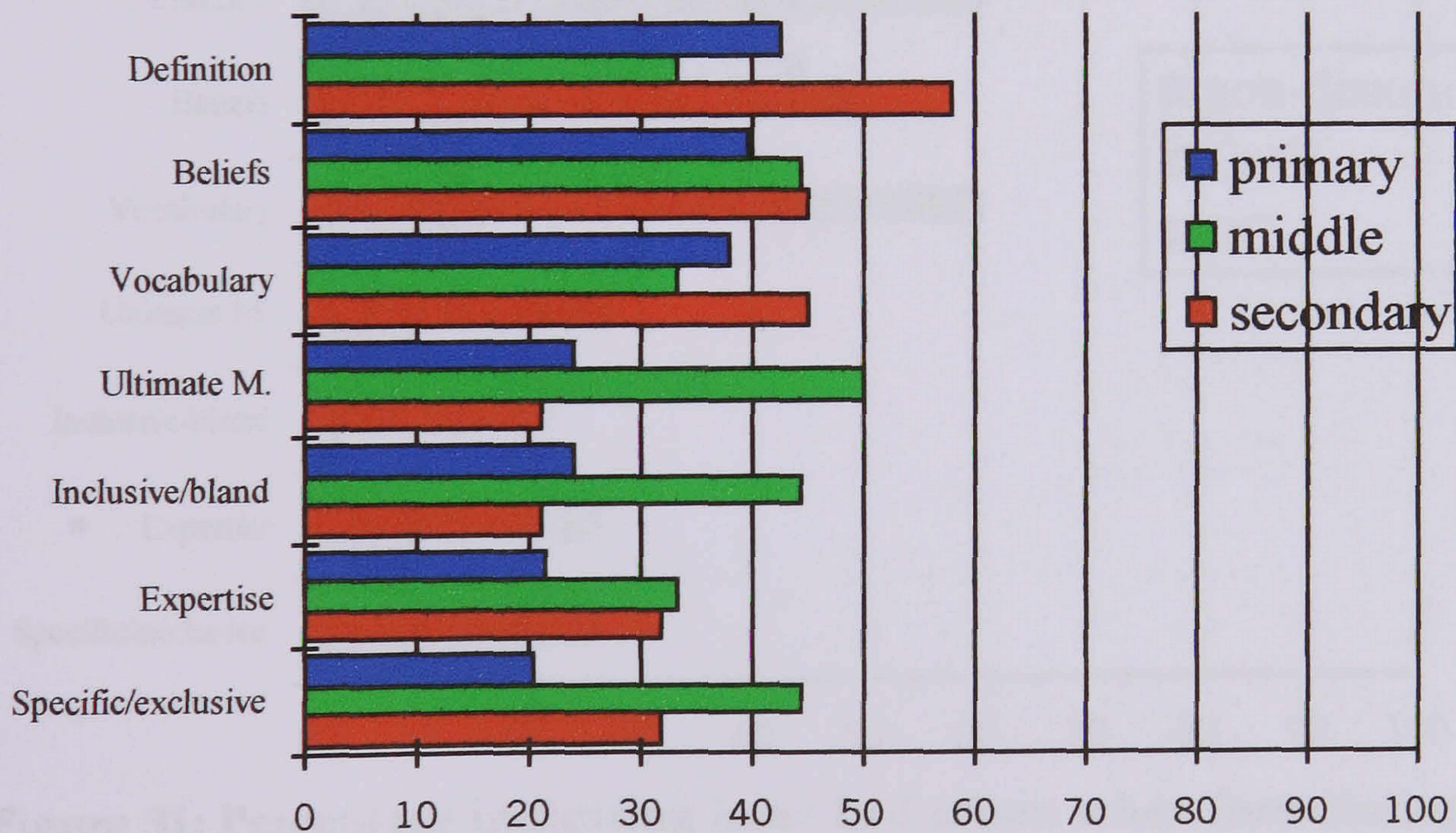
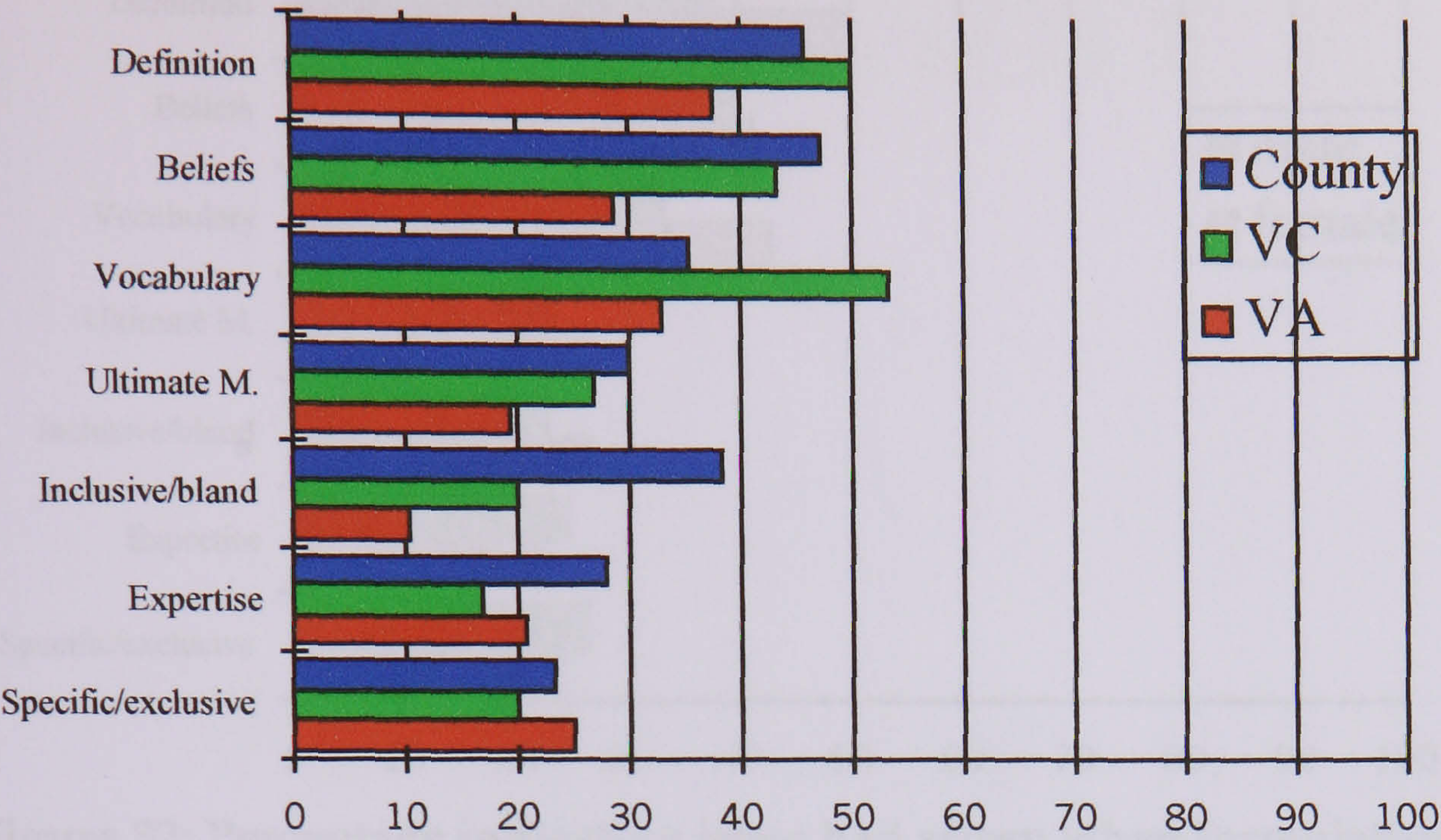


Figure D29: Percentage indicating issue had arisen when formulating policy, by Sector

The bases for the above are as follows:

	Definition	Beliefs	Vocabulary	Ultimate Meaning	Inclusive/ bland	Expertise	Specific/ exclusive
primary	122	126	122	121	122	126	123
middle	9	9	9	8	9	9	9
secondary	19	20	20	19	19	19	19

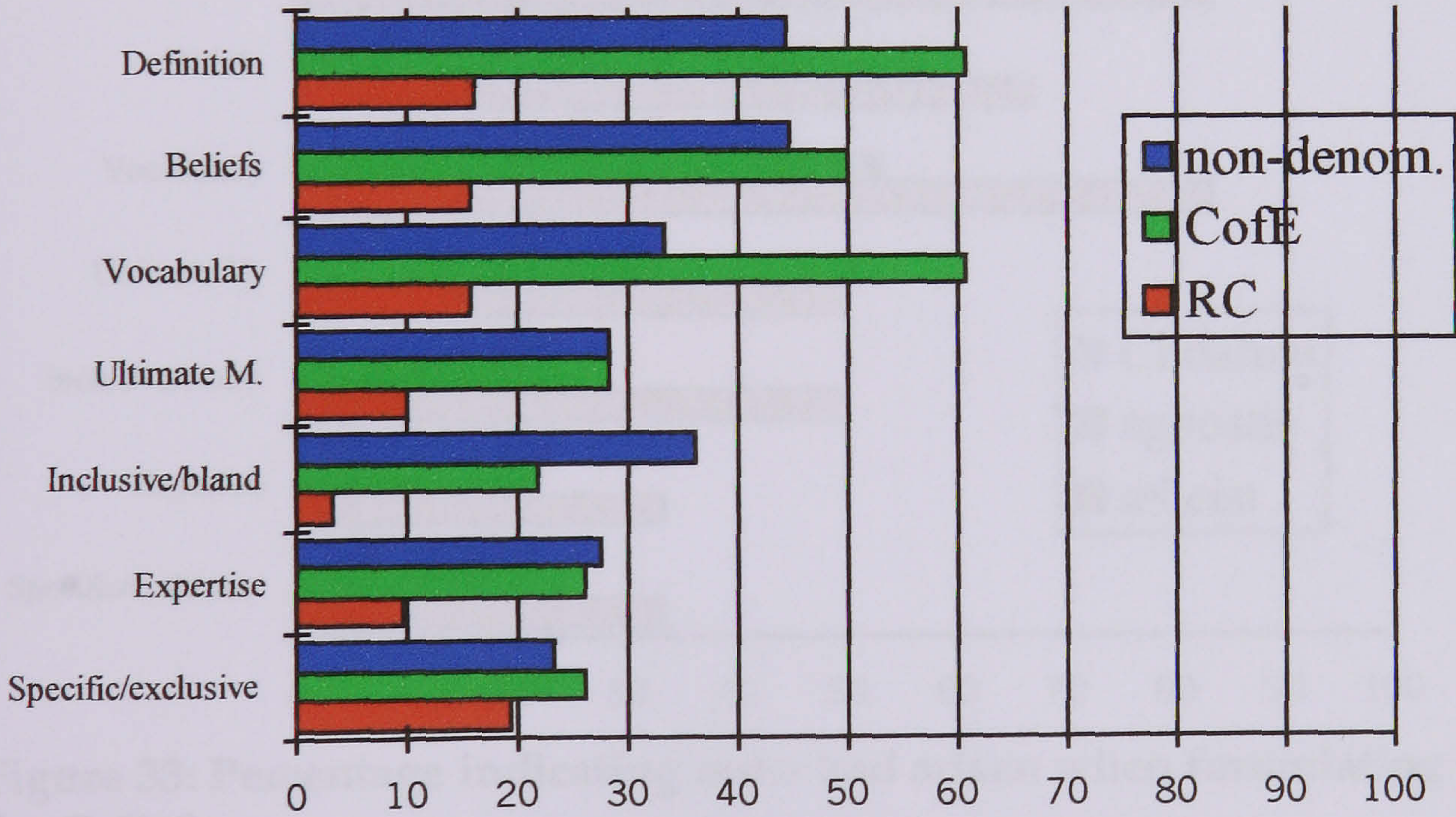




**Figure 30: Percentage indicating issue had arisen when formulating policy, by Type of School**

The bases for the above are as follows:

	Definition	Beliefs	Vocabulary	Ultimate Meaning	Inclusive/ bland	Expertise	Specific/ exclusive
County	68	72	68	67	68	72	69
VC	30	30	30	30	30	30	30
VA	48	49	49	47	48	48	48



**Figure 31: Percentage indicating issue had arisen when formulating policy, by School Character**

The bases for the above are as follows:

	Definition	Beliefs	Vocabulary	Ultimate Meaning	Inclusive/ bland	Expertise	Specific/ exclusive
non-denom.	72	76	72	71	72	76	73
CofE	46	46	46	46	46	46	46
RC	31	32	32	30	31	31	31



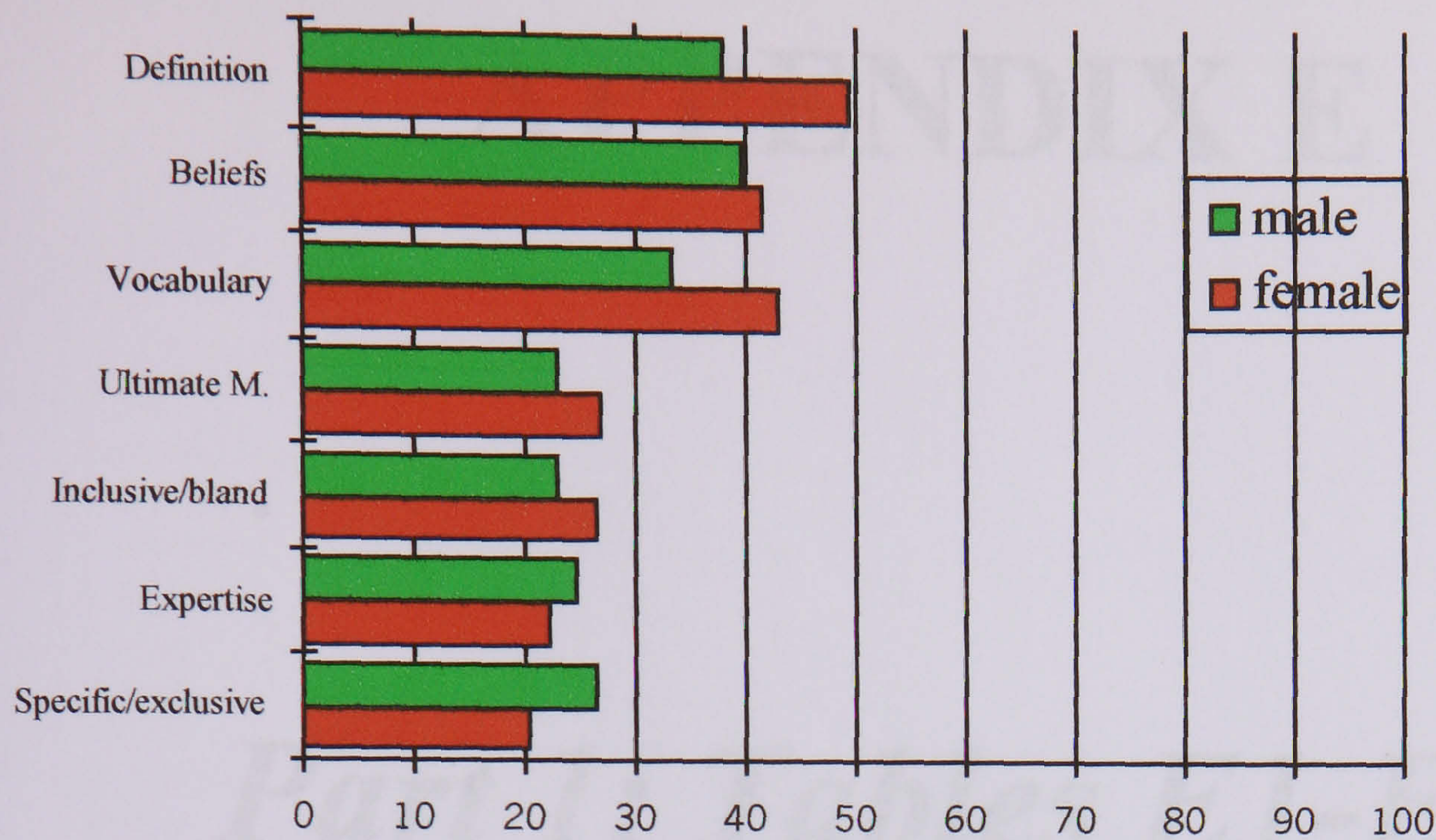


Figure 32: Percentage indicating issue had arisen when formulating policy, by Gender

The bases for the above are as follows:

	Definition	Beliefs	Vocabulary	Ultimate Meaning	Inclusive/ bland	Expertise	Specific/ exclusive
Male	71	73	72	70	70	73	72
Female	79	82	79	78	80	81	79

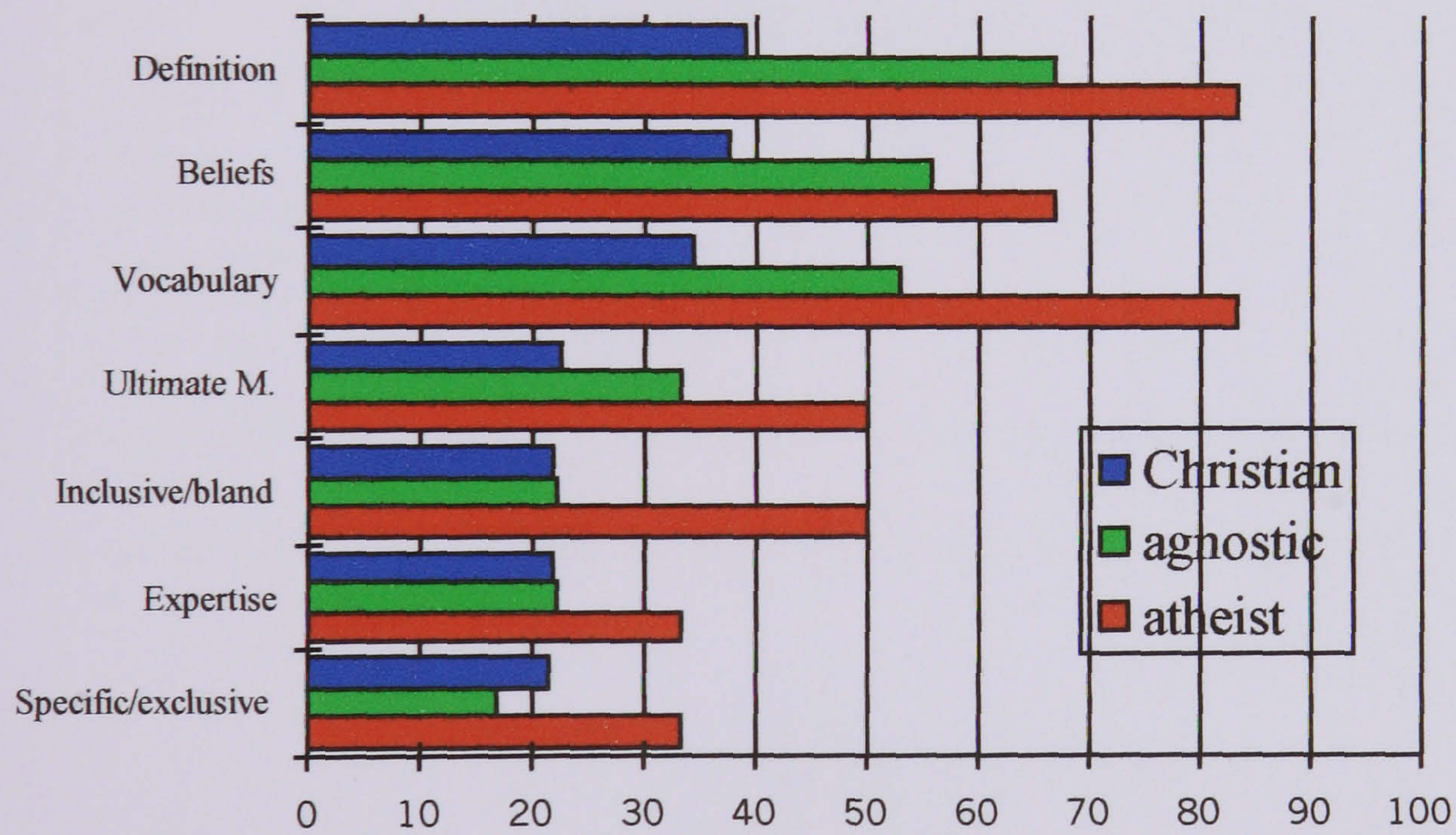


Figure 33: Percentage indicating issue had arisen when formulating policy, by Belief

The bases for the above are as follows:

	Definition	Beliefs	Vocabulary	Ultimate Meaning	Inclusive/ bland	Expertise	Specific/ exclusive
Christian	121	125	123	120	120	124	122
agnostic	18	18	17	18	18	18	18
atheist	6	6	6	6	6	6	6



# APPENDIX E

*Part 1: Tables E1-E23*

*Part 2: Figures E1-E34*



	All human beings have an intrinsic spiritual dimension			
	A	U	D	
	%	%	%	Base
<b>LEA</b>				
Bellwood City	71.4	19.0	9.5	<b>84</b>
Meadowshire	68.3	19.5	12.2	<b>41</b>
Sandalwood County	52.7	33.0	14.3	<b>112</b>
<b>Sector</b>				
Primary	61.7	27.1	11.2	<b>188</b>
Middle	53.8	23.1	23.1	<b>13</b>
Secondary	66.7	19.4	13.9	<b>36</b>
<b>Type</b>				p<.05
County	59.5	27.3	13.2	<b>121</b>
Vol. Controlled	50.0	38.6	11.4	<b>44</b>
Vol. Aided	76.6	15.6	7.8	<b>64</b>
<b>Character</b>				
Non-denom.	57.4	29.5	13.2	<b>129</b>
C of E	59.4	29.0	11.6	<b>69</b>
RC	81.1	8.1	10.8	<b>37</b>
<b>Gender</b>				
Male	55.4	29.8	14.9	<b>121</b>
Female	69.0	21.6	9.5	<b>116</b>
<b>Belief</b>				p<.01
Christian	68.3	23.9	7.8	<b>180</b>
Agnostic	48.6	28.6	22.9	<b>35</b>
Atheist	36.4	9.1	54.5	<b>11</b>
<b>Spirituality</b>				p<.01
Very important	82.9	12.0	5.1	<b>117</b>
Of some imp.	48.2	38.8	12.9	<b>85</b>
Of little imp.	28.6	47.6	23.8	<b>21</b>
Not imp.	23.1	23.1	53.8	<b>13</b>

Bases exclude 'no responses'; A = 'strongly agree' + 'agree'; U = uncertain; D = 'strongly disagree' + 'disagree'

Table E1: The Spiritual as Intrinsic, by Standard Variables



	Spirituality is important for giving meaning and purpose to life				Spirituality is about much more than how we treat each other				Spirituality is concerned with a human capacity to sense some power, whether called God or not which is entirely or partly beyond our individual selves				Spirituality is a source of personal transformation and energy				Spirituality is about the transcendent, however defined				Spirituality is about much more than heightened awareness of reality			
	A %	U %	D %	Base	A %	U %	D %	Base	A %	U %	D %	Base	A %	U %	D %	Base	A %	U %	D %	Base	A %	U %	D %	Base
<b>LEA</b>																								
Bellwood City	83.3	11.9	4.8	84	74.7	18.1	7.2	83	81.7	9.8	8.5	82	57.8	31.3	10.8	83	58.5	32.9	8.5	82	60.2	34.9	4.8	83
Meadowshire	80.0	10.0	10.0	40	71.8	20.5	7.7	39	65.9	24.4	9.8	41	51.2	34.1	14.6	41	62.5	30.0	7.5	40	43.6	46.2	10.3	39
Sandalwood C.	78.6	10.7	10.7	112	78.7	17.6	3.7	108	70.9	13.6	15.5	110	57.8	27.5	14.7	109	50.9	40.7	8.3	108	50.5	39.4	10.1	109
<b>Sector</b>																								
Primary	78.6	13.4	8.0	187	75.7	19.9	4.4	181	73.8	15.3	10.9	183	53.8	33.7	12.5	184	54.7	39.2	6.1	181	50.5	41.2	8.2	182
Middle	76.9	0	23.1	13	84.6	15.4	0	13	78.6	7.1	14.3	14	61.5	23.1	15.4	13	61.5	23.1	15.4	13	69.2	30.8	0	13
Secondary	91.7	2.8	5.6	36	75.0	11.1	13.9	36	72.2	11.1	16.7	36	69.4	13.9	16.7	36	58.3	25.0	16.7	36	58.3	30.6	11.1	36
<b>Type</b>																								
County	76.7	10.0	13.3	120	69.5	22.9	7.6	118	66.4	19.3	14.3	119	52.9	32.2	14.9	121	48.7	40.3	10.9	119	49.2	39.0	11.9	118
Vol. Controlled	77.3	18.2	4.5	44	78.0	19.5	2.4	41	74.4	9.3	16.3	43	54.8	33.3	11.9	42	58.5	39.0	2.4	41	47.6	45.2	7.1	42
Vol. Aided	87.5	9.4	3.1	64	84.1	11.1	4.8	63	85.7	7.9	6.3	63	64.5	25.8	9.7	62	67.7	25.8	6.5	62	60.3	36.5	3.2	63
<b>Character</b>																								
Non-denom.	76.6	10.9	12.5	p<.05	70.6	22.2	7.1	126	66.9	18.9	14.2	p<.05	53.1	32.8	14.1	128	50.0	39.7	10.3	126	47.6	41.3	11.1	126
C of E	79.7	15.9	4.3	69	80.0	16.9	3.1	65	76.5	10.3	13.2	68	58.2	26.9	14.9	67	59.1	34.8	6.1	66	54.5	39.4	6.1	66
RC	94.6	2.7	2.7	37	86.5	8.1	5.4	37	91.7	5.6	2.8	36	63.9	27.8	8.3	36	72.2	22.2	5.6	36	67.6	29.7	2.7	37
<b>Gender</b>																								
Male	81.0	9.9	9.1	121	70.8	21.7	7.5	120	71.9	16.5	11.6	121	48.3	37.5	14.2	120	55.5	33.6	10.9	119	52.9	39.7	7.4	121
Female	80.0	12.2	7.8	115	81.8	14.5	3.6	110	75.9	11.6	12.5	112	65.5	22.1	12.4	113	55.9	38.7	5.4	111	52.7	38.2	9.1	110
<b>Belief</b>																								
Christian	88.3	8.9	2.8	p<.01	79.7	15.8	4.5	p<.01	79.2	10.7	10.1	p<.01	58.4	29.2	12.4	178	57.7	36.0	6.3	p<.01	56.8	38.1	5.1	p<.01
Agnostic	65.7	17.1	17.1	180	73.5	26.5	0	177	60.6	27.3	12.1	178	61.8	29.4	8.8	175	55.9	35.3	8.8	175	44.1	44.1	11.8	176
Atheist	27.3	9.1	63.6	35	50.0	10.0	40.0	34	36.4	9.1	54.5	33	20.0	20.0	60.0	34	30.0	30.0	40.0	34	27.3	18.2	54.5	34
	11			11	10	40.0		10				11				10				10				11
<b>Spirituality</b>																								
Very important	94.9	3.4	1.7	p<.01	86.8	10.5	2.6	p<.01	86.1	7.8	6.1	p<.01	70.2	21.9	7.9	p<.01	72.3	21.4	6.2	p<.01	72.2	22.6	5.2	p<.01
Of some imp.	78.8	16.5	4.7	117	67.9	26.2	6.0	114	69.0	17.9	13.1	115	49.5	35.3	15.3	114	46.4	45.2	8.3	112	36.6	56.1	7.3	115
Of little imp.	40.0	35.0	25.0	85	63.2	26.3	10.5	84	35.0	40.0	25.0	84	33.3	47.6	19.0	85	19.0	71.4	9.5	84	20.0	65.0	15.0	82
Not imp.	23.1	7.7	69.2	20	50.0	25.0	25.0	19	53.8	7.7	38.5	20	16.7	41.7	41.7	21	33.3	41.7	25.0	21	30.8	38.5	30.8	20
	13			13	12	25.0		12				13				12				12				13

Bases exclude 'no responses'; A = 'strongly agree' + 'agree'; U = 'uncertain'; D = 'strongly disagree' + 'disagree'

Table E2: Statements About Spirituality, by Standard Variables (continued overleaf)



	Spirituality is about how we treat each other				Spirituality is about heightened awareness of reality				Spirituality is only meaningful if it involves some notion of God			
	A %	U %	D %	Base	A %	U %	D %	Base	A %	U %	D %	Base
<b>LEA</b>												
Bellwood City	54.8	15.5	29.8	84	42.0	32.1	25.9	81	33.3	16.7	50.0	84
Meadowshire	52.5	17.5	30.0	40	52.5	27.5	20.0	40	26.8	17.1	56.1	41
Sandalwood County	45.9	25.2	28.8	111	36.7	35.8	27.5	109	18.3	24.8	56.9	109
<b>Sector</b>												
Primary	48.4	22.0	29.6	186	40.4	33.9	25.7	183	25.4	22.7	51.9	185
Middle	46.2	38.5	15.4	13	30.8	46.2	23.1	13	23.1	15.4	61.5	13
Secondary	61.1	5.6	33.3	36	50.0	23.5	26.5	34	25.0	11.1	63.9	36
<b>Type</b>				p<.05								
County	45.8	19.2	35.0	120	39.8	34.7	25.4	118	19.0	17.4	63.6	121
Vol. Controlled	41.9	32.6	25.6	43	44.2	34.9	20.9	43	23.8	28.6	47.6	42
Vol. Aided	64.1	15.6	20.3	64	38.7	32.3	29.0	62	33.3	22.2	44.4	63
<b>Character</b>												p<.01
Non-denom.	45.3	19.5	35.2	128	39.7	34.9	25.4	126	17.8	18.6	63.6	129
C of E	48.5	26.5	25.0	68	43.3	31.3	25.4	67	28.4	20.9	50.7	67
RC	67.6	13.5	18.9	37	40.0	31.4	28.6	35	41.7	27.8	30.6	36
<b>Gender</b>												p<.01
Male	51.2	19.0	29.8	121	41.2	28.6	30.2	119	35.8	17.5	46.7	120
Female	49.1	21.9	28.9	114	41.4	37.8	20.7	111	14.0	23.7	62.3	114
<b>Belief</b>				p<.01								p<.01
Christian	57.0	17.9	25.1	179	42.0	33.9	24.1	174	30.3	21.9	47.8	178
Agnostic	31.4	31.4	37.1	35	38.2	26.5	35.3	34	5.7	14.3	80.0	35
Atheist	18.2	9.1	72.7	11	54.5	9.1	36.4	11	30.0	10.0	60.0	10
<b>Spirituality</b>				p<.05								
Very important	52.6	19.0	28.4	116	43.7	27.7	28.6	112	31.3	20.9	47.8	115
Of some imp.	55.3	21.2	23.5	85	39.8	38.6	21.7	83	20.0	20.0	60.0	85
Of little imp.	35.0	30.0	35.0	20	38.1	42.9	19.0	21	9.5	23.8	66.7	21
Not imp.	15.4	15.4	69.2	13	38.5	23.1	38.5	13	33.3	16.7	50.0	12

Table E2 (continued)



	Spiritual development in schools has to be faith based in order to be meaningful				Spiritual development in schools can be defined in such a way as to be acceptable to both those with religious and secular beliefs				Spiritual development in schools can take into account the idea of a transcendent power which may be conceived in religious or secular terms				Despite varying religious/secular beliefs, it is possible to reach agreement in state education on what spiritual development consists of for the purposes of schooling			
	A %	U %	D %	Base	A %	U %	D %	Base	A %	U %	D %	Base	A %	U %	D %	Base
<b>LEA</b>																p<.05
Bellwood City	28.7	11.5	59.8	87	73.6	19.5	6.9	87	56.5	36.5	7.1	85	65.1	23.3	11.6	86
Meadowshire	26.2	26.2	47.6	42	66.7	21.4	11.9	42	54.8	31.0	14.3	42	42.9	47.6	9.5	42
Sandalwood C.	16.5	22.6	60.9	115	75.2	19.5	5.3	113	51.8	33.9	14.3	112	58.2	25.5	16.4	110
<b>Sector</b>																
Primary	21.8	20.7	57.5	193	72.9	19.8	7.3	192	52.6	36.8	10.5	190	57.7	30.7	11.6	189
Middle	21.4	21.4	57.1	14	84.6	15.4	0	13	76.9	15.4	7.7	13	53.8	23.1	23.1	13
Secondary	27.0	10.8	62.2	37	70.3	21.6	8.1	37	52.8	27.8	19.4	36	61.1	19.4	19.4	36
<b>Type</b>				p<.01				p<.01								
County	9.7	16.9	73.4	124	82.1	10.6	7.3	123	58.2	30.3	11.5	122	59.8	27.0	13.1	122
Vol. Controlled	17.0	31.9	51.1	47	76.1	19.6	4.3	46	53.3	37.8	8.9	45	65.9	27.3	6.8	44
Vol. Aided	46.2	13.8	40.0	65	58.5	33.8	7.7	65	46.9	40.6	12.5	64	48.4	35.9	15.6	64
<b>Character</b>				p<.01				p<.01								
Non-denom.	9.8	16.7	73.5	132	81.7	11.5	6.9	131	56.9	31.5	11.5	130	60.0	26.9	13.1	130
C of E	28.2	23.9	47.9	71	74.3	18.6	7.1	70	52.2	37.7	10.1	69	55.9	30.9	13.2	68
RC	53.8	17.9	28.2	39	46.2	46.2	7.7	39	47.4	39.5	13.2	38	57.9	31.6	10.5	38
<b>Gender</b>				p<.01				p<.01								
Male	32.3	21.8	46.0	124	64.2	26.0	9.8	123	54.1	30.3	15.6	122	50.4	33.1	16.5	121
Female	12.5	16.7	70.8	120	82.4	13.4	4.2	119	53.8	38.5	7.7	117	65.8	23.9	10.3	117
<b>Belief</b>				p<.05				p<.01								p<.05
Christian	28.1	20.0	51.9	185	73.2	21.3	5.5	183	55.8	33.7	10.5	181	59.7	28.7	11.6	181
Agnostic	5.6	16.7	77.8	36	83.3	11.1	5.6	36	50.0	38.9	11.1	36	60.0	25.7	14.3	35
Atheist	8.3	16.7	75.0	12	41.7	25.0	33.3	12	27.3	36.4	36.4	11	36.4	18.2	45.5	11
<b>Spirituality</b>				p<.01				p<.05								
Very important	33.6	16.8	49.6	119	70.3	22.0	7.6	118	64.7	22.4	12.9	116	62.9	27.6	9.5	116
Of some imp.	13.6	18.2	68.2	88	82.8	14.9	2.3	87	48.3	43.7	8.0	87	59.8	25.3	14.9	87
Of little imp.	0	33.3	66.7	21	61.9	28.6	9.5	21	33.3	52.4	14.3	21	38.1	42.9	19.0	21
Not imp.	21.4	21.4	57.1	14	57.1	14.3	28.6	14	30.8	46.2	23.1	13	30.8	38.5	30.8	13

Bases exclude 'no responses'; A = 'strongly agree' + 'agree'; U = uncertain; D = 'strongly disagree' + 'disagree'

Table E3: Agreement for Educational Purposes, by Standard Variables



	Spiritual development is important in school education but it should not be the most important priority for schools				Spiritual development is at the heart of what good school education is about				Spiritual development should not be a matter for schools to be concerned with			
	A %	U %	D %	Base	A %	U %	D %	Base	A %	U %	D %	Base
<b>LEA</b>												
Bellwood City	58.8	11.8	29.4	85	58.6	25.3	16.1	87	9.2	5.7	85.1	87
Meadowshire	60.0	15.0	25.0	40	50.0	26.2	23.8	42	21.4	9.5	69.0	42
Sandalwood County	70.2	15.8	14.0	114	46.4	28.6	25.0	112	14.3	13.4	72.3	112
<b>Sector</b>												
Primary	65.1	13.8	21.2	189	51.6	26.8	21.6	190	13.7	10.5	75.8	190
Middle	78.6	14.3	7.1	14	42.9	50.0	7.1	14	21.4	14.3	64.3	14
Secondary	55.5	16.7	27.8	36	54.1	18.9	27.0	37	10.8	5.4	83.8	37
<b>Type</b>				p<.01				p<.01				
County	69.4	19.0	11.6	121	43.1	28.5	28.5	123	17.2	10.7	72.1	122
Vol. Controlled	72.3	8.5	19.1	47	45.7	32.6	21.7	46	10.6	14.9	74.5	47
Vol. Aided	49.2	11.1	39.7	63	71.9	20.3	7.8	64	9.4	4.7	85.9	64
<b>Character</b>				p<.01				p<.01				
Non-denom.	69.5	18.8	11.7	128	42.3	30.0	27.7	130	17.8	10.1	72.1	129
C of E	68.6	8.6	22.9	70	48.6	28.6	22.9	70	11.3	14.1	74.6	71
RC	38.5	10.3	51.3	39	84.6	15.4	0	39	5.1	2.6	92.3	39
<b>Gender</b>												
Male	64.2	16.3	19.5	123	44.7	30.9	24.4	123	17.1	9.8	73.2	123
Female	64.7	12.1	23.3	116	58.5	22.9	18.6	118	10.2	10.2	79.7	118
<b>Belief</b>								p<.01				p<.01
Christian	61.4	14.7	23.9	184	61.2	25.1	13.7	183	9.2	8.2	82.6	184
Agnostic	73.5	14.7	11.8	43	17.1	42.9	40.0	35	17.1	20.0	62.9	35
Atheist	80.0	10.0	10.0	10	25.0	16.7	58.3	12	66.7	0	33.3	12
<b>Spirituality</b>				p<.01				p<.01				p<.01
Very important	52.5	10.2	37.3	118	73.5	17.1	9.4	117	7.6	3.4	89.0	118
Of some imp.	78.2	19.5	2.3	87	37.9	40.2	21.8	87	9.3	16.3	74.4	86
Of little imp.	68.4	15.8	15.8	19	14.3	33.3	52.4	21	23.8	19.0	57.1	21
Not imp.	69.2	15.4	15.4	13	14.3	7.1	78.6	14	78.6	14.3	7.1	14

Bases exclude 'no responses'; A = 'strongly agree' + 'agree'; U = uncertain; D = 'strongly disagree' + 'disagree'

Table E4: Spiritual Resources as Prime, by Standard Variables



	Spirituality is a meaningless term				Spiritual development can be distinguished from moral development				There are such things as spiritual virtues, as distinct from moral virtues			
	A	U	D		A	U	D		A	U	D	
	%	%	%	Base	%	%	%	Base	%	%	%	Base
<b>LEA</b>												
Bellwood City	2.4	8.2	89.4	<b>85</b>	76.7	16.3	7.0	<b>86</b>	63.9	31.3	4.8	<b>83</b>
Meadowshire	7.3	12.2	80.5	<b>41</b>	73.8	16.7	9.5	<b>42</b>	51.2	34.1	14.6	<b>41</b>
Sandalwood County	6.3	9.8	83.9	<b>112</b>	71.2	19.8	9.0	<b>111</b>	66.1	23.2	10.7	<b>112</b>
<b>Sector</b>												
Primary	3.7	11.7	84.6	<b>188</b>	73.7	18.4	7.9	<b>190</b>	61.0	31.0	8.0	<b>187</b>
Middle	7.8	0	92.3	<b>13</b>	76.9	0	23.1	<b>13</b>	69.2	15.4	15.4	<b>13</b>
Secondary	10.8	2.7	86.5	<b>37</b>	72.2	22.2	5.6	<b>36</b>	69.4	16.7	13.9	<b>36</b>
<b>Type</b>												
County	6.6	9.8	83.6	<b>122</b>	73.2	17.1	9.8	<b>123</b>	62.0	27.3	10.7	<b>121</b>
Vol. Controlled	6.7	15.6	77.8	<b>45</b>	79.5	15.9	4.5	<b>44</b>	65.9	27.3	6.8	<b>44</b>
Vol. Aided	1.6	4.8	93.7	<b>63</b>	70.3	21.9	7.8	<b>64</b>	58.7	33.3	7.9	<b>63</b>
<b>Character</b>												
Non-denom.	7.0	10.9	82.2	<b>129</b>	73.3	17.6	9.2	<b>131</b>	62.0	27.1	10.9	<b>129</b>
C of E	4.3	10.1	85.5	<b>69</b>	77.9	17.6	4.4	<b>68</b>	63.8	29.0	7.2	<b>69</b>
RC	0	5.3	94.7	<b>38</b>	68.4	21.1	10.5	<b>38</b>	63.9	27.8	8.3	<b>36</b>
<b>Gender</b>												p<.05
Male	6.5	13.0	80.5	<b>123</b>	73.8	18.9	7.4	<b>122</b>	70.2	21.5	8.3	<b>121</b>
Female	3.5	6.1	90.4	<b>115</b>	73.5	17.1	9.4	<b>117</b>	54.8	34.8	10.4	<b>115</b>
<b>Belief</b>				p<.01								p<.01
Christian	3.3	6.6	90.1	<b>181</b>	74.7	15.9	9.3	<b>182</b>	69.3	24.0	6.7	<b>179</b>
Agnostic	8.8	11.8	79.4	<b>34</b>	80.0	20.0	0	<b>35</b>	37.1	45.7	17.1	<b>35</b>
Atheist	25.0	25.0	50.0	<b>12</b>	63.6	18.2	18.2	<b>11</b>	54.5	18.2	27.3	<b>11</b>
<b>Spirituality</b>				p<.01								p<.01
Very important	0	0.9	99.1	<b>117</b>	78.4	14.7	6.9	<b>116</b>	72.4	23.3	4.3	<b>116</b>
Of some imp.	5.9	12.9	81.2	<b>85</b>	70.5	19.3	10.2	<b>88</b>	62.3	28.2	9.4	<b>85</b>
Of little imp.	9.5	38.1	52.4	<b>21</b>	66.7	28.6	4.8	<b>21</b>	33.3	47.6	19.0	<b>21</b>
Not imp.	35.7	21.4	42.9	<b>14</b>	69.2	15.4	15.4	<b>13</b>	23.1	38.5	38.5	<b>13</b>

Bases exclude 'no responses'; A = 'strongly agree' + 'agree'; U = uncertain; D = 'strongly disagree' + 'disagree'

Table E5: Spiritual as a Discernible Dimension, by  
Standard Variables



	At times I have a sense of being <u>inspired</u> in my headship by a power, whether called God or not, which appears to be beyond the everyday self				At times I have a sense of being <u>supported</u> in my headship by a power, whether called God or not, which appears to be beyond the everyday self			
	A %	U %	D %	Base	A %	U %	D %	Base
<b>LEA</b>								
Bellwood City	51.8	20.0	28.2	85	51.2	18.6	30.2	86
Meadowshire	47.5	12.5	40.0	40	39.0	9.8	51.2	41
Sandalwood County	38.2	20.0	41.8	110	38.5	15.6	45.9	109
<b>Sector</b>								
Primary	42.2	21.6	36.2	185	40.9	17.2	41.9	186
Middle	61.5	7.7	30.8	13	53.8	15.4	30.8	13
Secondary	51.4	8.1	40.5	37	51.4	8.1	40.5	37
<b>Type</b>				p<.01				p<.01
County	32.8	18.0	49.2	122	31.1	15.6	53.3	122
Vol. Controlled	46.5	23.3	30.2	43	39.5	18.6	41.9	43
Vol. Aided	62.9	19.4	17.7	62	63.5	15.9	20.6	63
<b>Character</b>				p<.01				p<.01
Non-denom.	32.6	17.8	49.6	129	32.3	15.4	52.3	130
C of E	47.8	23.9	28.4	67	43.3	17.9	38.8	67
RC	78.4	13.5	8.1	37	78.4	13.5	8.1	37
<b>Gender</b>								
Male	43.9	17.1	39.0	123	43.9	12.2	43.9	123
Female	45.5	20.5	33.9	112	42.5	19.5	38.0	113
<b>Belief</b>				p<.01				p<.01
Christian	53.9	21.3	24.7	178	52.5	17.9	29.6	179
Agnostic	17.1	11.4	71.4	35	11.4	11.4	77.1	35
Atheist	8.3	0	91.7	12	0	0	100	12
<b>Spirituality</b>				p<.01				p<.01
Very important	76.1	12.4	11.5	113	69.3	13.2	17.5	114
Of some imp.	22.1	30.2	47.7	86	24.4	22.1	53.5	86
Of little imp.	0	4.8	95.2	21	4.8	4.8	90.5	21
Not imp.	0	14.3	85.7	14	0	14.3	85.7	14

A = 'strongly agree' + 'agree'; U = uncertain; D = 'strongly disagree' + 'disagree'

Table E6: Transcendent Power, by Standard Variables



	Intuition has a large part to play in school leadership				School leadership is predominantly about a rational approach to decision-making				Spirituality is a natural dimension of school leadership				Spirituality is entirely a private matter and nothing to do with my job as headteacher				A lack of understanding of spirituality seriously hampers a headteacher's ability to be an effective leader of a school				Being a good headteacher is NOT dependent on spiritual qualities			
	A %	U %	D %	Base	A %	U %	D %	Base	A %	U %	D %	Base	A %	U %	D %	Base	A %	U %	D %	Base	A %	U %	D %	Base
<b>LEA</b>																								
Bellwood City	76.2	13.1	10.7	84	66.3	13.3	20.5	83	61.2	21.2	17.6	85	9.2	12.6	78.2	87	27.6	35.6	36.8		40.7	33.7	25.6	86
Meadowshire	76.2	16.7	7.1	42	76.2	16.7	7.1	42	47.6	31.0	21.4	42	19.0	23.8	57.1	42	23.8	28.6	47.6		50.0	26.2	23.8	42
Sandalwood C.	72.1	18.0	9.9	111	67.0	12.5	20.5	112	35.7	37.5	26.8	112	23.4	13.5	63.1	111	18.7	33.9	47.3		59.5	22.5	18.0	111
<b>Sector</b>																								
Primary	73.8	17.1	9.1	187	68.3	11.6	20.1	189	46.6	30.2	23.3	189	19.5	15.8	64.7	190	21.5	33.5	45.0		50.5	28.9	20.5	190
Middle	71.4	21.4	7.1	14	71.4	14.3	14.3	14	23.1	46.2	30.8	13	15.4	23.1	61.5	13	30.8	23.1	46.2		61.5	7.7	30.8	13
Secondary	77.8	8.3	13.9	36	67.6	23.5	8.8	34	56.8	27.0	16.2	37	8.1	8.1	83.8	37	27.0	37.8	35.1		50.0	25.0	25.0	36
<b>Type</b>																								
County	74.4	16.5	9.1	121	71.1	10.7	18.2	121	36.1	28.7	35.2	122	21.8	16.9	61.3	124	18.5	28.2	53.2		61.3	21.0	17.7	124
Vol. Controlled	75.0	15.9	9.1	44	64.4	13.3	22.2	45	38.6	47.7	13.6	44	20.0	20.0	60.0	45	9.1	45.5	45.5		59.1	22.7	18.2	44
Vol. Aided	73.4	17.2	9.4	64	65.6	17.2	17.2	64	72.3	23.1	4.6	65	7.9	9.5	82.5	63	40.0	36.9	23.1		26.6	43.8	29.7	64
<b>Character</b>																								
Non-denom.	72.1	18.6	9.3	129	71.1	10.2	18.8	128	35.4	31.5	33.1	130	21.4	16.8	61.8	131	18.9	28.8	52.3		61.4	20.5	18.2	132
C of E	72.1	16.2	11.8	68	65.2	18.8	15.9	69	48.5	36.8	14.7	68	17.4	14.5	68.1	69	16.2	39.7	44.1		52.2	25.4	22.4	67
RC	84.2	7.9	7.9	38	63.2	15.8	21.1	38	79.5	17.9	2.6	39	5.3	10.5	84.2	38	48.7	35.9	15.4		15.8	50.0	34.2	38
<b>Gender</b>																								
Male	75.4	16.4	8.2	122	72.5	13.3	14.2	120	43.9	32.5	23.6	123	20.3	13.0	66.7	123	20.3	35.0	44.7		54.9	22.1	23.0	122
Female	73.0	15.7	11.3	115	64.1	13.7	22.2	117	50.0	28.4	21.6	116	14.5	17.1	68.4	117	25.4	32.2	42.4		47.0	32.5	20.5	117
<b>Belief</b>																								
Christian	75.6	16.7	7.8	180	69.2	12.6	18.1	182	53.8	28.6	17.6	182	10.9	13.7	75.4	183	26.2	37.2	36.6		43.1	32.0	24.9	181
Agnostic	68.6	11.4	20.0	35	58.8	20.6	20.6	34	28.6	42.9	28.6	35	29.4	26.5	44.1	34	14.3	28.6	57.1		71.4	14.3	14.3	35
Atheist	75.0	25.0	0	12	81.8	0	18.2	11	16.7	8.3	75.0	12	66.7	8.3	25.0	12	8.3	0	91.7		91.7	0	8.3	12
<b>Spirituality</b>																								
Very important	73.7	20.2	6.1	114	59.5	18.1	22.4	116	69.2	20.5	10.3	117	1.7	7.8	90.5	116	34.2	43.6	22.2		32.2	37.4	30.4	115
Of some imp.	77.0	11.5	11.5	87	75.6	9.3	15.1	86	32.6	45.3	22.1	86	18.2	26.1	55.7	88	15.9	31.8	52.3		58.0	23.9	18.2	88
Of little imp.	61.9	9.5	28.6	21	85.7	9.5	4.8	21	9.5	23.8	66.7	21	61.9	14.3	23.8	21	0	4.8	95.2		100	0	0	21
Not imp.	78.6	21.4	0	14	76.9	0	23.1	13	7.1	28.6	64.3	14	78.6	7.1	14.3	14	7.1	0	92.9		92.9	0	7.1	14

A = 'strongly agree' + 'agree'; U = uncertain; D = 'strongly disagree' + 'disagree'

Table E7: Role of Spirituality, by Standard Variables



	Time and resources should be allocated for headteachers' spiritual development as part of their continuing professional development				To help promote the spiritual development of others you first have to attend to your own spiritual development			
	A %	U %	D %	Base	A %	U %	D %	Base
<b>LEA</b>								
Bellwood City	43.7	26.4	29.9	87	65.5	13.8	20.7	87
Meadowshire	50.0	19.0	31.0	42	69.0	19.0	11.9	42
Sandalwood County	36.9	29.7	33.3	111	59.8	20.5	19.6	112
<b>Sector</b>								
Primary	41.1	26.3	32.6	190	61.8	18.8	19.4	191
Middle	23.1	46.2	21.6	13	61.5	23.1	15.4	13
Secondary	51.4	21.6	27.0	37	73.0	10.8	16.2	37
<b>Type</b>				p<.01				p<.05
County	26.6	29.8	43.5	124	53.2	21.0	25.8	124
Vol. Controlled	48.8	16.3	34.9	43	65.9	20.5	13.6	44
Vol. Aided	63.1	29.2	7.7	65	76.9	12.3	10.8	65
<b>Character</b>				p<.01				p<.01
Non-denom.	27.3	31.1	41.7	132	53.8	21.2	25.0	132
C of E	50.7	22.4	26.9	67	69.1	17.6	13.2	68
RC	71.8	20.5	7.7	39	84.6	7.7	7.7	39
<b>Gender</b>								
Male	41.5	29.3	29.3	123	65.9	18.7	15.4	123
Female	41.9	23.9	34.2	117	61.0	16.9	22.0	118
<b>Belief</b>				p<.01				p<.01
Christian	48.4	27.5	24.2	182	70.5	18.0	11.5	183
Agnostic	20.0	31.4	48.6	35	51.4	14.3	34.3	35
Atheist	25.0	0	75.0	12	16.7	0	83.3	12
<b>Spirituality</b>				p<.01				p<.01
Very important	60.3	24.1	15.5	116	83.8	11.1	5.1	117
Of some imp.	30.7	36.4	33.0	88	56.8	26.1	17.0	88
Of little imp.	9.5	4.8	85.7	21	14.3	23.8	61.9	21
Not imp.	7.1	14.3	78.6	14	14.3	7.1	78.6	14

A = 'strongly agree' + 'agree'; U = uncertain; D = 'strongly disagree' + 'disagree'

Table E8: Professional and Personal Development, by Standard Variables



	As a headteacher, promoting pupils' spiritual development is an area where I feel I can contribute a <i>great deal</i>				As a headteacher, promoting pupils' spiritual development is an area where I feel I can contribute <i>very little</i>			
	A %	U %	D %	Base	A %	U %	D %	Base
<b>LEA</b>								
Bellwood City	65.1	23.3	11.6	86	9.4	21.2	69.4	85
Meadowshire	58.5	22.0	19.5	41	17.1	22.0	61.0	41
Sandalwood County	55.0	26.1	18.9	111	11.7	20.7	67.6	111
<b>Sector</b>								
Primary	58.0	26.1	16.0	188	12.3	21.9	65.8	187
Middle	61.5	15.4	23.1	13	15.4	15.4	69.2	13
Secondary	64.9	18.9	16.2	37	8.1	18.9	73.0	37
<b>Type</b>				p<.01				p<.01
County	50.4	23.6	26.0	123	18.7	26.0	55.3	123
Vol. Controlled	63.6	20.5	15.9	44	9.3	16.3	74.4	43
Vol. Aided	74.6	25.4	0	63	0	15.9	84.1	63
<b>Character</b>				p<.01				p<.01
Non-denom.	50.4	25.2	24.4	131	18.3	25.2	56.5	131
C of E	59.7	29.9	10.4	67	6.0	22.4	71.6	67
RC	86.8	13.2	0	38	0	5.4	94.6	37
<b>Gender</b>								
Male	57.4	23.8	18.8	122	13.9	20.5	65.6	122
Female	61.2	25.0	13.8	116	9.6	21.7	68.7	115
<b>Belief</b>				p<.01				p<.01
Christian	68.1	23.6	8.2	182	6.1	18.9	75.0	180
Agnostic	26.5	26.5	47.1	34	31.4	25.7	42.9	35
Atheist	50.0	16.7	33.3	12	33.3	16.7	50.0	12
<b>Spirituality</b>				p<.01				p<.01
Very important	85.3	11.2	3.4	116	1.8	8.8	89.5	114
Of some imp.	39.8	38.6	21.6	88	17.0	28.4	54.5	88
Of little imp.	15.0	45.0	40.0	20	23.8	57.1	19.0	21
Not imp.	28.6	14.3	57.1	14	42.9	21.4	35.7	14

A = 'strongly agree' + 'agree'; U = uncertain; D = 'strongly disagree' + 'disagree'

Table E9: Contribution to Pupils’ Spiritual Development, by Standard Variable



	In general, the leadership styles of women headteachers are more suited to promoting spiritual development than the leadership styles of male headteachers			
	A %	U %	D %	Base
<b>LEA</b>				
Bellwood City	11.6	34.9	53.5	86
Meadowshire	9.8	26.8	63.4	41
Sandalwood County	7.1	34.5	58.4	113
<b>Sector</b>				
Primary	7.9	30.9	61.3	191
Middle	23.1	30.8	46.2	13
Secondary	11.1	47.2	41.7	36
<b>Type</b>				
County	10.7	26.2	63.1	122
Vol. Controlled	8.9	44.4	46.7	45
Vol. Aided	6.2	38.5	55.4	65
<b>Character</b>				
Non-denom.	10.0	27.7	62.3	130
C of E	8.7	39.1	52.2	69
RC	5.1	43.6	51.3	39
<b>Gender</b>				p<.05
Male	4.1	33.6	62.3	122
Female	14.4	33.1	52.5	118
<b>Belief</b>				p<.01
Christian	8.2	36.1	55.7	183
Agnostic	20.0	25.7	54.3	35
Atheist	0	0	100	11
<b>Spirituality</b>				
Very important	11.0	37.3	51.7	118
Of some imp.	8.0	29.9	62.1	87
Of little imp.	4.8	28.6	66.7	21
Not imp.	7.7	23.1	69.2	13

A = 'strongly agree' + 'agree'; U = uncertain; D = 'strongly disagree' + 'disagree'

Table E10: Leadership Styles, by Standard Variables



	Never had a spiritual experie- nce %	Has had spiritual experie- nce(s) %	Once or twice %	Often %	All the time %	Base
<b>LEA</b>						
Bellwood City	18.8	81.2	16.5	40.0	24.7	85
Meadowshire	22.5	77.5	27.5	42.5	7.5	40
Sandalwood County	25.0	75.0	27.7	36.6	10.7	112
<b>Sector</b>						
Primary	21.5	78.5	27.4	37.1	14.0	186
Middle	14.3	85.7	21.4	42.9	21.4	14
Secondary	29.7	70.3	5.4	45.9	18.9	37
<b>Type</b>						p<.01
County	31.1	68.9	23.5	36.1	9.2	119
Vol. Controlled	21.7	78.3	30.4	39.1	8.7	46
Vol. Aided	7.8	92.2	21.9	43.8	26.6	64
<b>Character</b>						p<.01
Non-denom.	31.0	69.0	23.8	35.7	9.5	126
C of E	18.6	81.4	30.0	37.1	14.3	70
RC	2.6	97.4	12.8	51.3	33.3	39
<b>Gender</b>						
Male	27.3	72.7	21.5	34.7	16.5	121
Female	17.2	82.8	25.9	43.1	13.8	116
<b>Belief</b>						p<.01
Christian	13.8	86.2	23.8	43.1	19.3	181
Agnostic	47.1	52.9	26.5	26.5	0	34
Atheist	91.7	8.3	0	8.3	0	12
<b>Spirituality</b>						p<.01
Very important	6.8	93.2	12.0	53.0	28.2	117
Of some imp.	22.4	77.6	41.2	32.0	3.5	85
Of little imp.	70.0	30.0	25.0	5.0	0	20
Not imp.	85.7	14.3	14.3	0	0	14

Table E11: Frequency of Spiritual Experiences (Hardy Question), by Standard Variables



	All human beings have an intrinsic spiritual dimension				Spirituality is concerned with a human capacity to sense some power, whether called God or not which is entirely or partly beyond our individual selves				Agreement with both core propositions	
	A	U	D	Base	A	U	D	Base	A	Base
	%	%	%		%	%	%		%	
Sp experience				p<.01				p<.01		p<.01
All the time	88.9	5.6	5.6	36	91.4	2.9	5.7	35	80.0	35
Often	72.2	20.0	7.8	90	86.4	8.0	5.7	88	62.1	87
Once or twice	50.9	36.4	12.7	55	72.7	23.6	3.6	55	43.6	55
Never in my life	42.3	32.7	25.0	52	43.1	21.6	35.3	51	25.5	51

Bases exclude 'no responses'; A = 'strongly agree' + 'agree'; U = uncertain; D = 'strongly disagree' + 'disagree'

Table E12: Core Propositions, by Frequency of Spiritual Experiences



	Spirituality is important for giving meaning and purpose to life				Spirituality is about much more than how we treat each other				Spirituality is a source of personal transformation and energy				Spirituality is about the transcendent, however defined			
	A %	U %	D %	Base	A %	U %	D %	Base	A %	U %	D %	Base	A %	U %	D %	Base
<b>Sp exp</b>				p<.01				p<.01				p<.01				p<.01
All the time	94.4	5.6	0	36	88.9	11.1	0	36	65.7	22.9	11.4	35	70.6	23.5	5.9	34
Often	93.3	3.3	3.3	90	86.4	8.0	5.7	88	71.9	21.3	6.7	89	68.5	27.0	4.5	89
Once or twice	76.4	16.4	7.3	55	73.1	23.1	3.8	52	49.1	40.0	10.9	55	51.9	42.6	5.6	54
Never in my life	53.8	21.2	25.0	52	51.0	37.3	11.8	51	35.3	35.3	29.4	51	30.0	52.0	18.0	50

	Spirituality is about much more than heightened awareness of reality				Spirituality is about how we treat each other				Spirituality is about heightened awareness of reality				Spirituality is only meaningful if it involves some notion of God			
	A %	U %	D %	Base	A %	U %	D %	Base	A %	U %	D %	Base	A %	U %	D %	Base
<b>Sp exp</b>				p<.01												
All the time	72.2	27.8	0	36	41.7	19.4	38.9	36	35.3	35.3	29.4	34	44.4	19.4	36.1	36
Often	65.5	28.7	5.7	87	61.8	13.5	24.7	89	43.7	27.6	28.7	87	27.3	19.3	53.4	88
Once or twice	37.7	54.7	7.5	53	45.5	30.9	23.6	55	37.7	43.4	18.9	53	14.5	23.6	61.8	55
Never in my life	35.3	45.1	19.6	51	44.2	23.1	32.7	52	46.2	28.8	25.0	52	19.6	21.6	58.8	51

Bases exclude 'no responses'; A = 'strongly agree' + 'agree'; U = uncertain; D = 'strongly disagree' + 'disagree'

Table E13 : Statements About Spirituality (Other Than Core Propositions), by Frequency of Spiritual Experiences



	Spiritual development in schools has to be faith based in order to be meaningful				Spiritual development in schools can be defined in such a way as to be acceptable to both those with religious and secular beliefs				Spiritual development in schools can take into account the idea of a transcendent power which may be conceived in religious or secular terms				Despite varying religious & secular beliefs in society, it is possible to reach agreement in the state education system on what spiritual development consists of for the purposes of schooling			
	A %	U %	D %	Base	A %	U %	D %	Base	A %	U %	D %	Base	A %	U %	D %	Base
<b>Sp exp</b>				<b>p&lt;.01</b>				<b>p&lt;.05</b>								<b>p&lt;.05</b>
All the time	50.0	13.9	36.1	36	54.3	34.3	11.4	35	54.3	31.4	14.3	35	58.8	23.5	17.6	34
Often	23.9	16.3	59.8	92	78.0	17.6	4.4	91	66.7	25.6	7.8	90	65.6	30.0	4.4	90
Once or twice	10.7	25.0	64.3	56	78.6	19.6	1.8	56	44.6	42.9	12.5	56	51.8	32.1	16.1	56
Never in my life	15.1	22.6	62.3	53	71.7	15.1	13.2	53	43.1	41.2	15.7	51	48.1	26.9	25.0	52

Bases exclude 'no responses' ; A = 'strongly agree' + 'agree' ; U = uncertain; D = 'strongly disagree' + 'disagree'

Table E14 : Agreement for Educational Purposes, by Frequency of Spiritual Experiences



	Spiritual development is important in school education but it should not be the most important priority for schools				Spiritual development is at the heart of what good school education is about				Spiritual development should not be a matter for schools to be concerned with			
	A %	U %	D %	Base	A %	U %	D %	Base	A %	U %	D %	Base
<b>Sp exp</b>				p<.01				p<.01				p<.01
All the time	55.6	5.6	38.9	<b>36</b>	77.1	20.0	2.9	<b>35</b>	5.7	2.9	91.4	<b>35</b>
Often	56.0	13.2	30.8	<b>91</b>	63.7	20.9	15.4	<b>91</b>	6.5	2.2	91.3	<b>92</b>
Once or twice	72.7	21.8	5.5	<b>55</b>	42.9	32.1	25.0	<b>56</b>	12.7	21.8	65.5	<b>55</b>
Never in my life	76.5	13.7	9.8	<b>51</b>	26.4	32.1	41.5	<b>53</b>	30.2	15.1	54.7	<b>53</b>

Bases exclude 'no responses'; A = 'strongly agree' + 'agree'; U = uncertain; D = 'strongly disagree' + 'disagree'

Table E15: Spiritual Resources as Prime, by Frequency of Spiritual Experiences



	Spirituality is a meaningless term				Spirituality can be distinguished from moral development				There are such things as spiritual virtues, as distinct from moral virtues			
	A	U	D		A	U	D		A	U	D	
	%	%	%	Base	%	%	%	Base	%	%	%	Base
<b>Sp exp</b>				<b>p&lt;.01</b>								<b>p&lt;.05</b>
All the time	0	0	100.0	<b>36</b>	91.4	2.9	5.7	<b>35</b>	80.0	14.3	5.7	<b>35</b>
Often	2.2	2.2	95.6	<b>91</b>	74.4	17.8	7.8	<b>90</b>	70.0	21.1	8.9	<b>90</b>
Once or twice	7.3	14.5	78.2	<b>55</b>	71.4	21.4	7.1	<b>56</b>	54.5	40.0	5.5	<b>55</b>
Never in my life	11.5	25.0	63.5	<b>52</b>	61.5	26.9	11.5	<b>52</b>	50.0	32.7	17.3	<b>52</b>

Bases exclude 'no responses'; A = 'strongly agree' + 'agree'; U = uncertain; D = 'strongly disagree' + 'disagree'

Table E16: The Spiritual as a Discernible Dimension, by Frequency of Spiritual Experiences



	At times I have a sense of being <u>inspired</u> in my headship by a power, whether called God or not, which appears to be beyond the everyday self				At times I have a sense of being <u>supported</u> in my headship by a power, whether called God or not, which appears to be beyond the everyday self				Inspired and/or supported	
	A %	U %	D %	Base	A %	U %	D %	Base	A %	Base
<b>Sp exp</b>				<b>p&lt;.01</b>				<b>p&lt;.01</b>		<b>p&lt;.01</b>
All the time	85.3	8.8	5.9	<b>34</b>	83.3	11.1	5.6	<b>36</b>	91.7	<b>36</b>
Often	65.2	21.3	13.5	<b>89</b>	69.3	15.9	14.8	<b>88</b>	80.4	<b>92</b>
Once or twice	25.9	29.6	44.4	<b>54</b>	18.5	24.1	57.4	<b>54</b>	32.1	<b>56</b>
Never in my life	7.5	9.4	83.0	<b>53</b>	1.9	11.3	86.8	<b>53</b>	9.4	<b>53</b>

A = 'strongly agree' + 'agree'; U = uncertain; D = 'strongly disagree' + 'disagree'

**Table E17: Transcendent Power, by Frequency of Spiritual Experiences**



	Intuition has a large part to play in school leadership				School leadership is predominantly about a rational approach to decision-making				Spirituality is a natural dimension of school leadership				Spirituality is entirely a private matter and nothing to do with my job as headteacher				A lack of understanding of spirituality seriously hampers a headteacher's ability to be an effective leader of a school				Being a good headteacher is NOT dependent on spiritual qualities			
	A %	U %	D %	Base	A %	U %	D %	Base	A %	U %	D %	Base	A %	U %	D %	Base	A %	U %	D %	Base	A %	U %	D %	Base
<b>Sp exp</b>																								
All the time	80.0	14.3	5.3	35	62.9	20.0	17.1	35	71.4	20.0	8.6	<b>p&lt;.01</b> 35	2.8	5.6	91.7	<b>p&lt;.01</b> 36	7.8	44.4	27.8	<b>p&lt;.01</b> 36	25.7	40.0	34.3	<b>p&lt;.01</b> 35
Often	78.4	13.6	8.0	88	62.2	14.4	23.3	90	63.7	27.5	8.8	91	1.1	8.9	90.0	90	7.8	41.1	21.1	90	33.7	39.3	27.0	89
Once or twice	73.2	17.9	8.9	56	76.8	14.3	8.9	56	28.6	39.3	32.1	56	28.6	28.6	42.9	56	10.7	23.2	66.1	56	66.1	16.1	17.9	56
Never in my life	69.2	17.3	13.5	52	76.0	8.0	16.0	50	23.5	33.3	43.1	51	41.5	17.0	41.5	53	9.4	28.3	62.3	53	79.2	9.4	11.3	53

A = 'strongly agree' + 'agree'; U = uncertain; D = 'strongly disagree' + 'disagree'

Table E18: Role of Spirituality, by Frequency of Spiritual Experiences



	Time and resources should be allocated for headteachers' spiritual development as part of their continuing professional development				To help promote the spiritual development of others you first have to attend to your own spiritual development			
	A %	U %	D %	Base	A %	U %	D %	Base
<b>Sp Exp</b>				<b>p&lt;.01</b>				<b>p&lt;.01</b>
All the time	63.9	19.4	16.7	<b>36</b>	94.4	2.8	2.8	<b>36</b>
Often	56.2	28.1	15.7	<b>89</b>	80.0	14.4	5.6	<b>90</b>
Once or twice	28.6	30.4	41.1	<b>56</b>	39.3	33.9	26.8	<b>56</b>
Never in my life	20.8	22.6	56.6	<b>53</b>	39.6	17.0	43.4	<b>53</b>

A = 'strongly agree' + 'agree'; U = uncertain; D = 'strongly disagree' + 'disagree'

**Table E19: Professional and Personal Development, by Frequency of Spiritual Experiences**



	As a headteacher, promoting pupils' spiritual development is an area where I feel I can contribute a <i>great deal</i>				As a headteacher, promoting pupils' spiritual development is an area where I feel I can contribute <i>very little</i>			
	A %	U %	D %	Base	A %	U %	D %	Base
<b>Sp Exp</b>				<b>p&lt;.01</b>				<b>p&lt;.01</b>
All the time	85.7	14.3	0	<b>35</b>	0	5.9	94.1	<b>34</b>
Often	76.4	15.7	7.9	<b>89</b>	4.5	10.1	85.4	<b>89</b>
Once or twice	45.5	36.4	18.2	<b>55</b>	16.4	32.7	50.9	<b>55</b>
Never in my life	30.2	30.2	39.6	<b>53</b>	28.3	32.1	39.6	<b>53</b>

A = 'strongly agree' + 'agree'; U = uncertain; D = 'strongly disagree' + 'disagree'

**Table E20: Contribution to Pupils’ Spiritual Development, by Frequency of Spiritual Experiences**



Q10. Would you say you are <u>unclear</u> about the meaning of any of the following in relation to pupils' schooling?												
	<u>cultural</u> development			<u>social</u> development			<u>moral</u> development			<u>spiritual</u> development		
	CL %	UN %	Base	CL %	UN %	Base	CL %	UN %	Base	CL %	UN %	Base
<b>Sp Exp</b>									p<.01			p<.01
All the time	83.3	16.7	36	94.4	5.6	36	94.4	5.6	36	80.6	19.4	36
Often	75.6	24.4	90	93.3	6.7	90	90.0	10.0	90	76.7	23.3	90
Once or twice	71.4	28.6	56	91.1	8.9	56	89.3	10.7	56	50.0	50.0	56
Never in my life	68.6	31.4	51	86.0	14.0	50	72.5	27.5	51	46.2	53.8	52

CL = not at all unclear; UN = unclear to some degree

**Table E21: Degree to which headteachers are unclear about meaning of cultural, social, moral and spiritual development in relation to pupils schooling, by Frequency of Spiritual Experiences**



	In general, the leadership styles of women headteachers are more suited to promoting spiritual development than the leadership styles of male headteachers			
	A %	U %	D %	Base
<b>Sp Exp</b>				
All the time	8.3	44.4	47.2	36
Often	11.0	35.2	53.8	91
Once or twice	7.1	26.8	66.1	56
Never in my life	7.7	32.7	59.6	52

A = 'strongly agree' + 'agree'; U = uncertain; D = 'strongly disagree' + 'disagree'

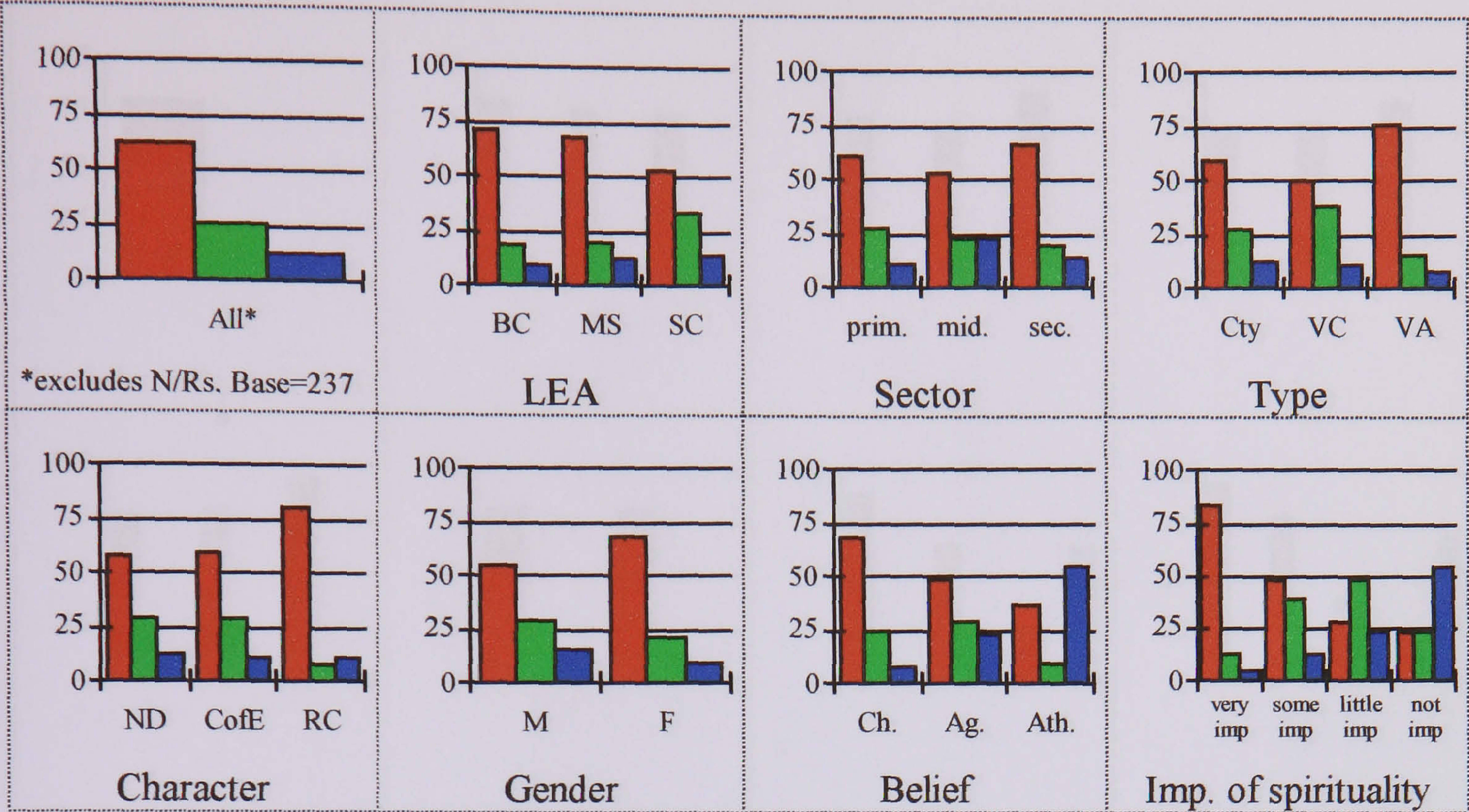
Table E22: Leadership Styles, by Frequency of Spiritual Experiences



	Importance of Spirituality				
	very important %	of some importance %	of little importance %	not important %	Base
<b>Sp Exp</b>					p<.01
All the time	91.7	8.3	0	0	36
Often	68.1	30.8	1.1	0	91
Once or twice	25.0	62.5	8.9	3.6	56
Never in my life	15.1	35.8	26.4	22.6	53

**Table E23: Importance of Spirituality, by Frequency of Spiritual Experience**

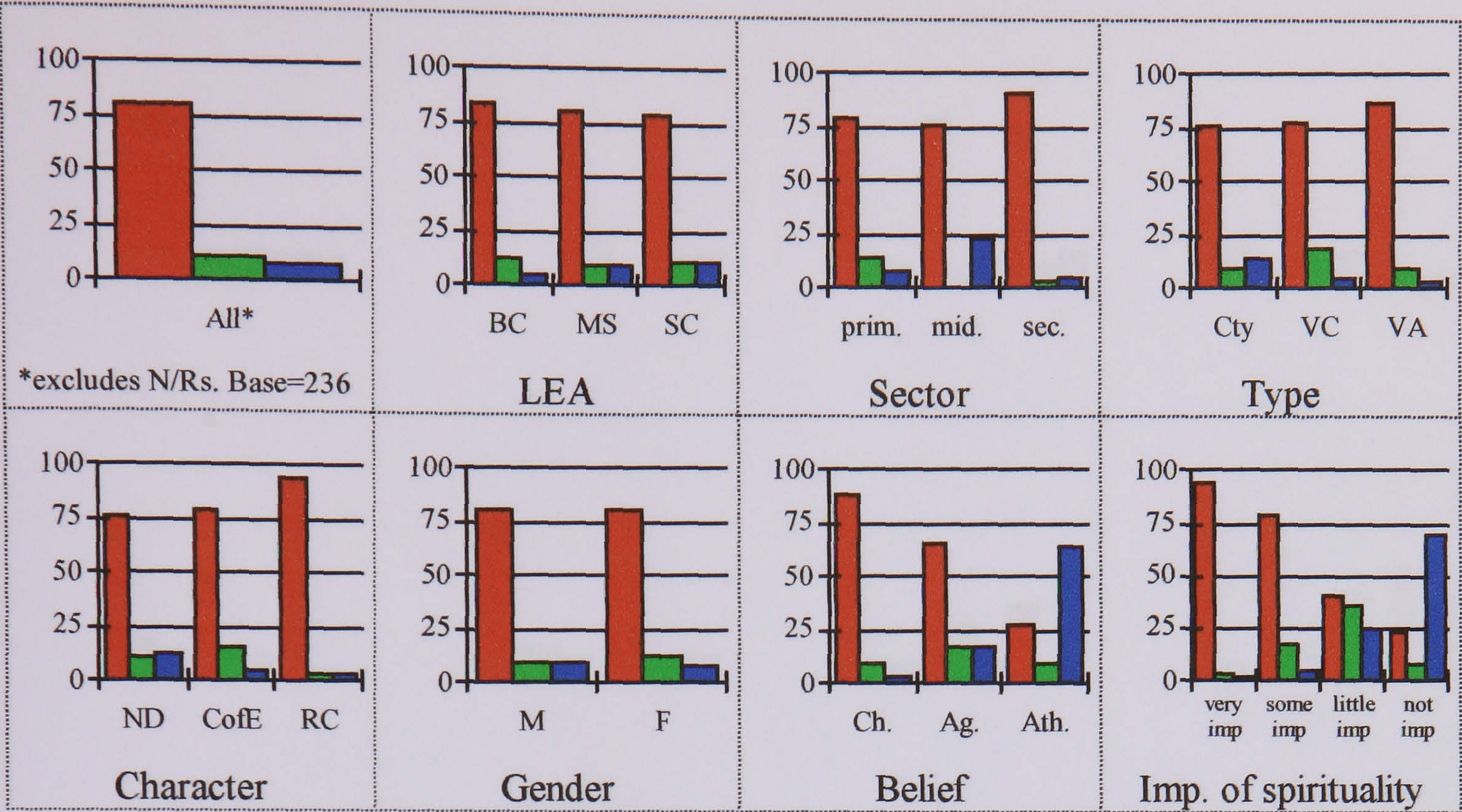




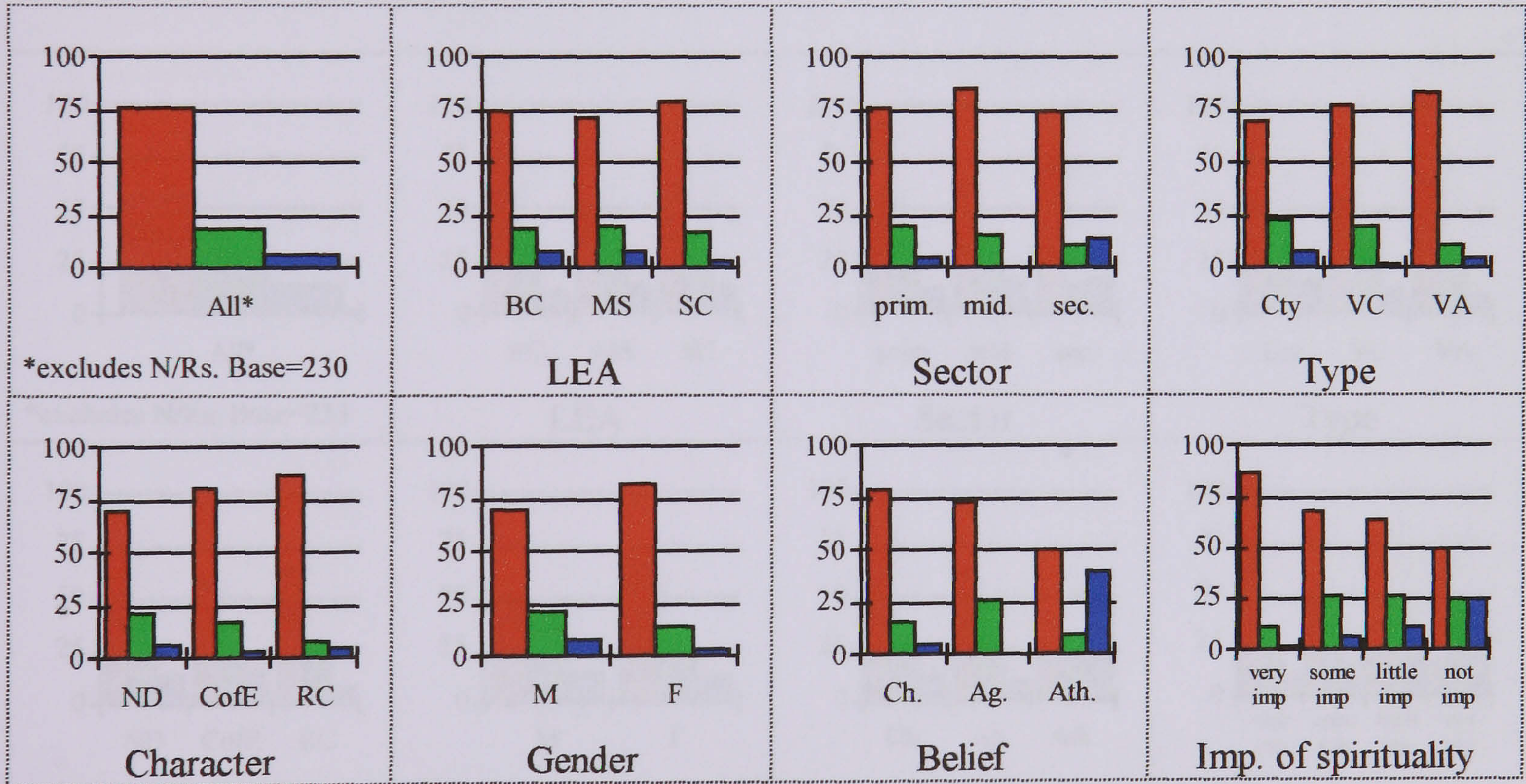
**Figure E1: Percentage agreeing/disagreeing with statement 'All human beings have an intrinsic spiritual dimension, by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality**

red = total agree    green = uncertain    blue = total disagree





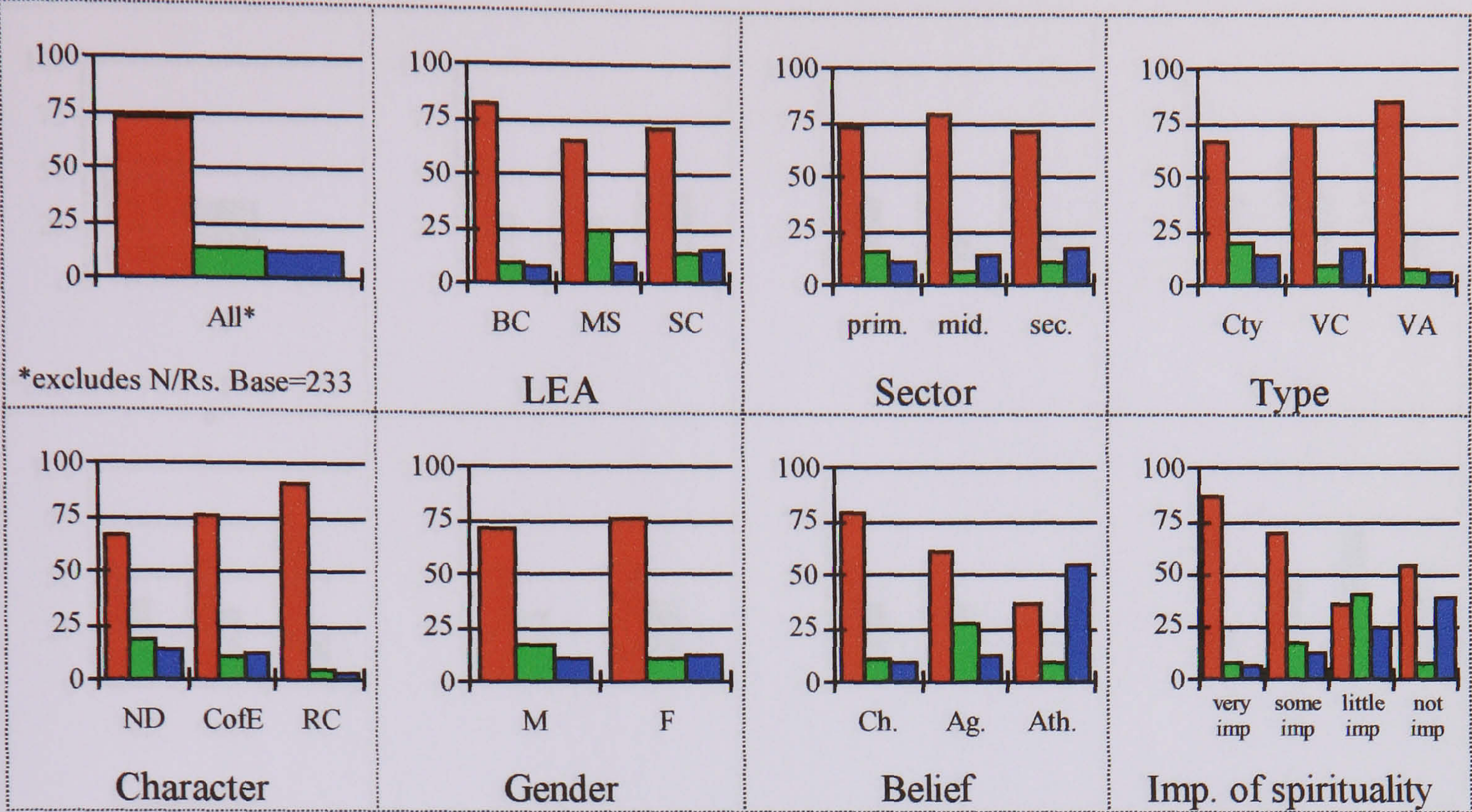
**Figure E2: Percentage agreeing/disagreeing with statement 'Spirituality is important for giving meaning and purpose to life', by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality**



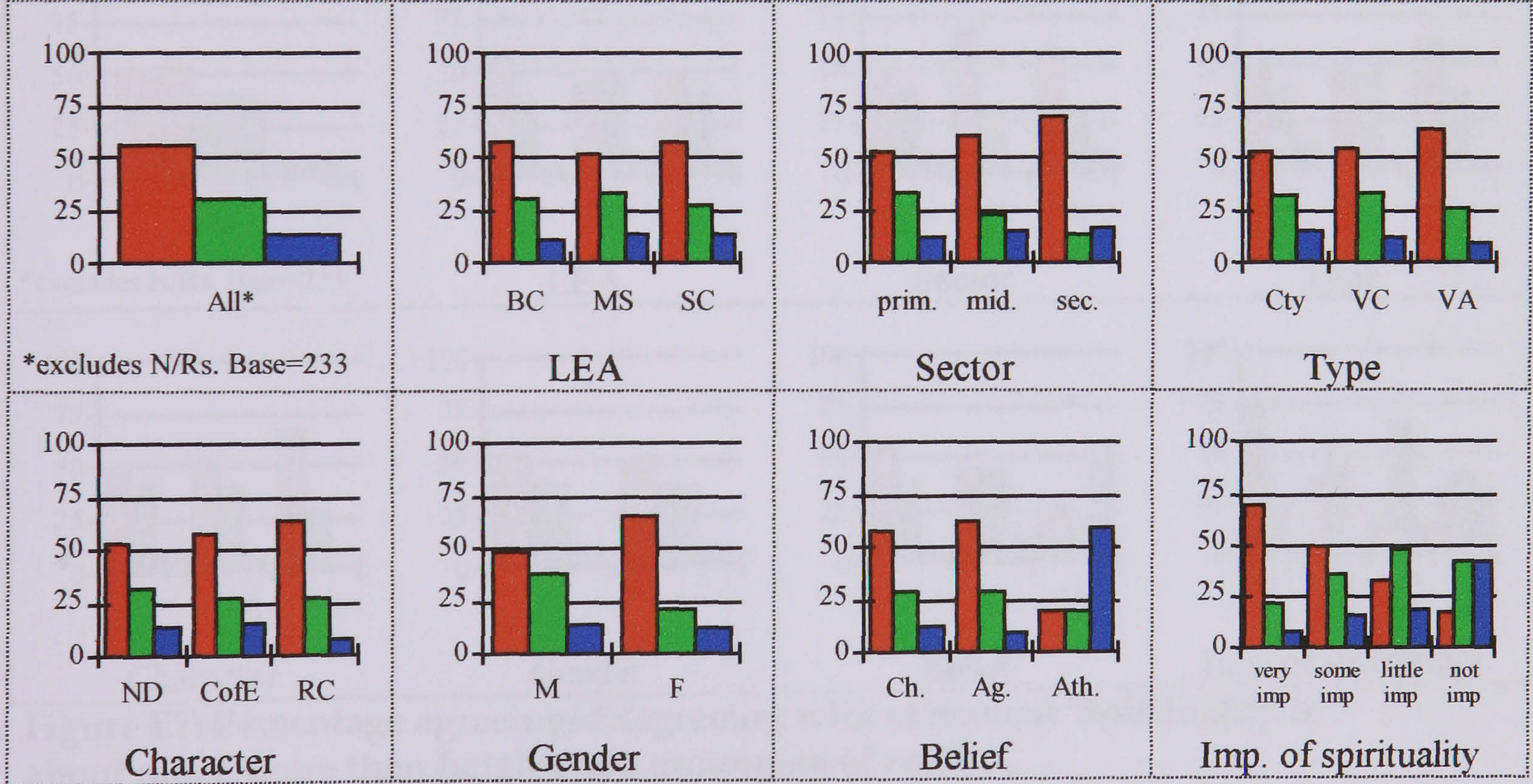
**Figure E3: Percentage agreeing/disagreeing with statement 'Spirituality is about much more than how we treat each other', by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality**

red = total agree    green = uncertain    blue = total disagree





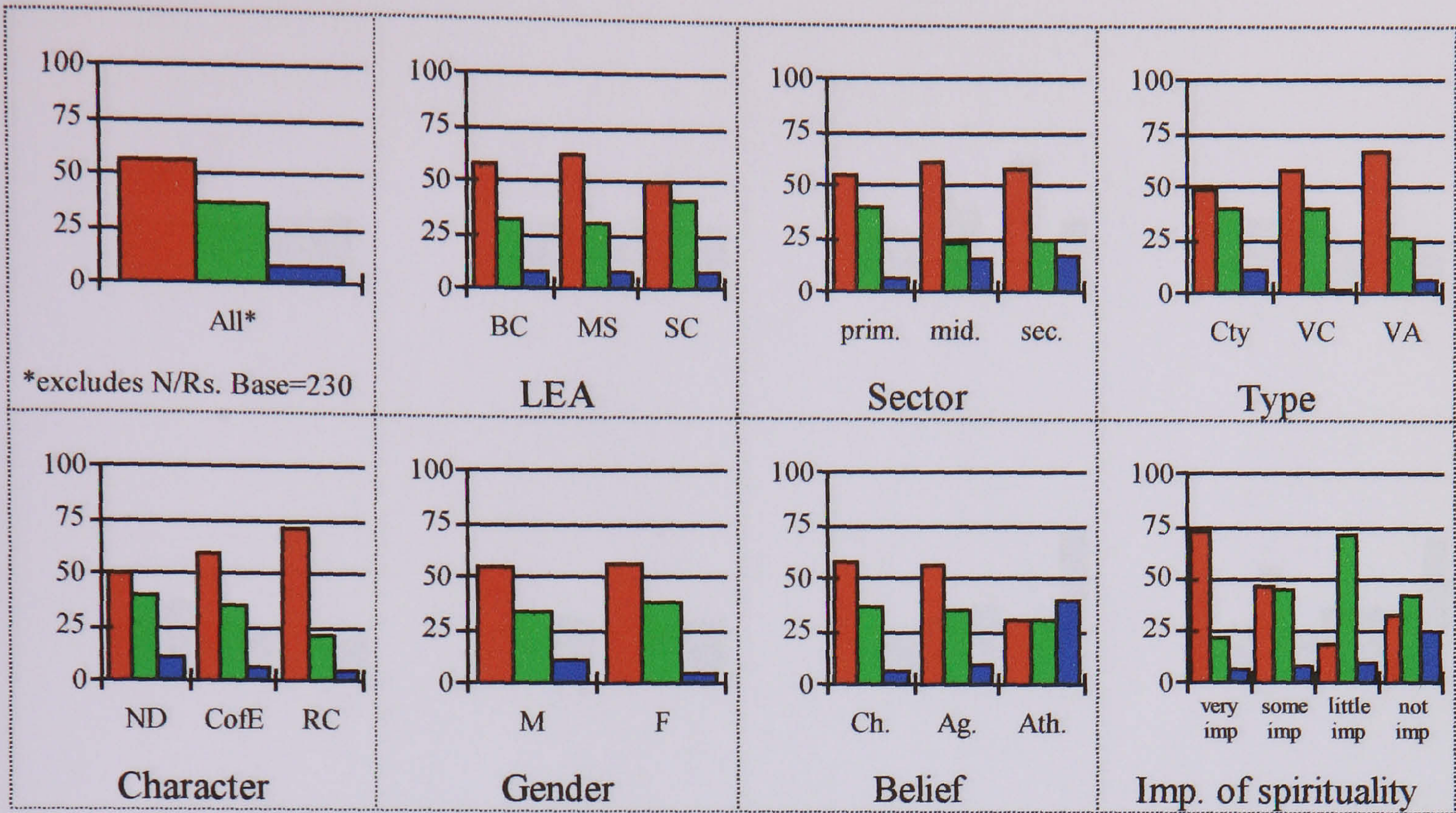
**Figure E4: Percentage agreeing/disagreeing with statement 'Spirituality is concerned with a human capacity to sense some power, whether called God or not which is entirely or partly beyond our individual selves', by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality**



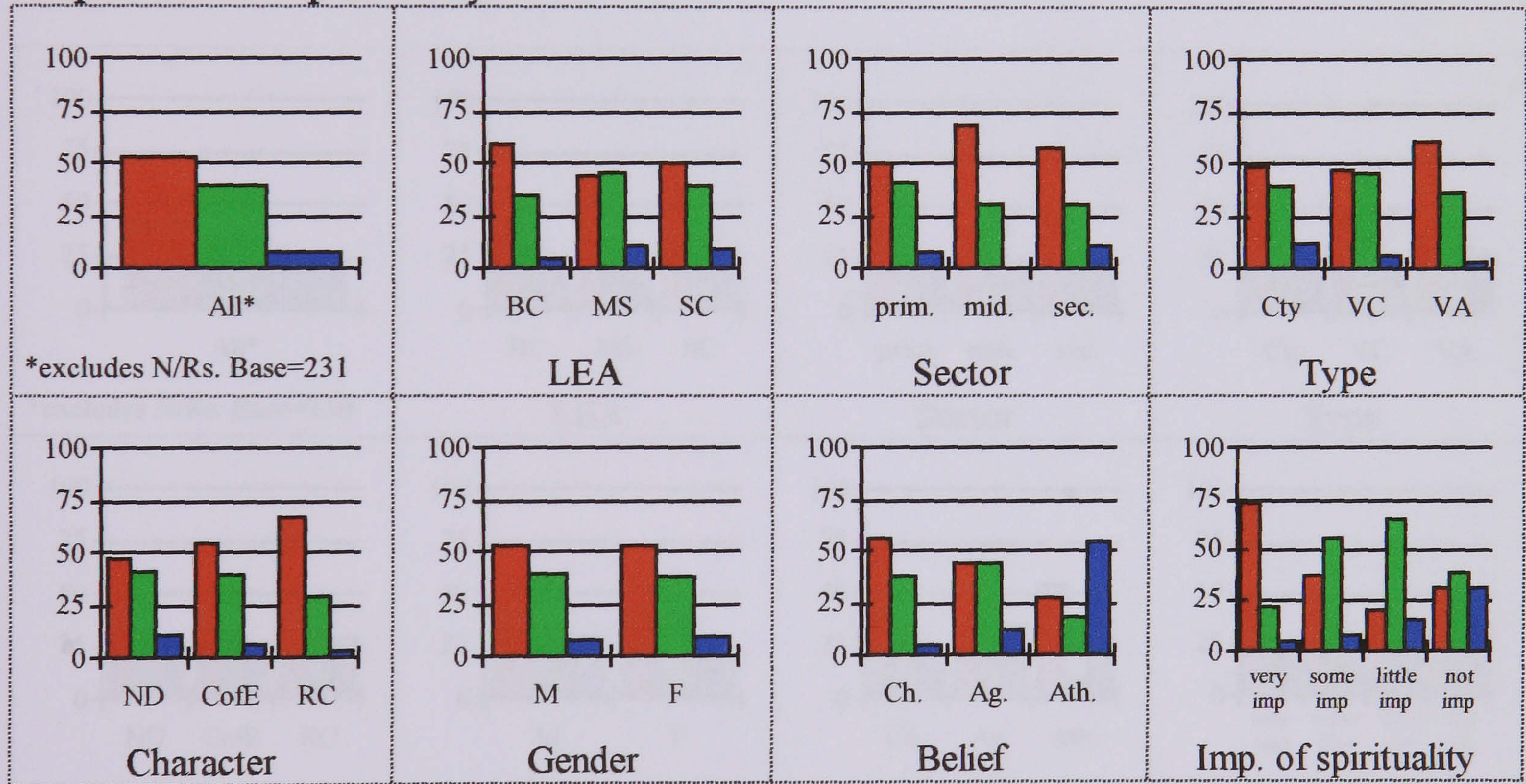
**Figure E5: Percentage agreeing/disagreeing with statement 'Spirituality is a source of personal transformation and energy', by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality**

red = total agree    green = uncertain    blue = total disagree





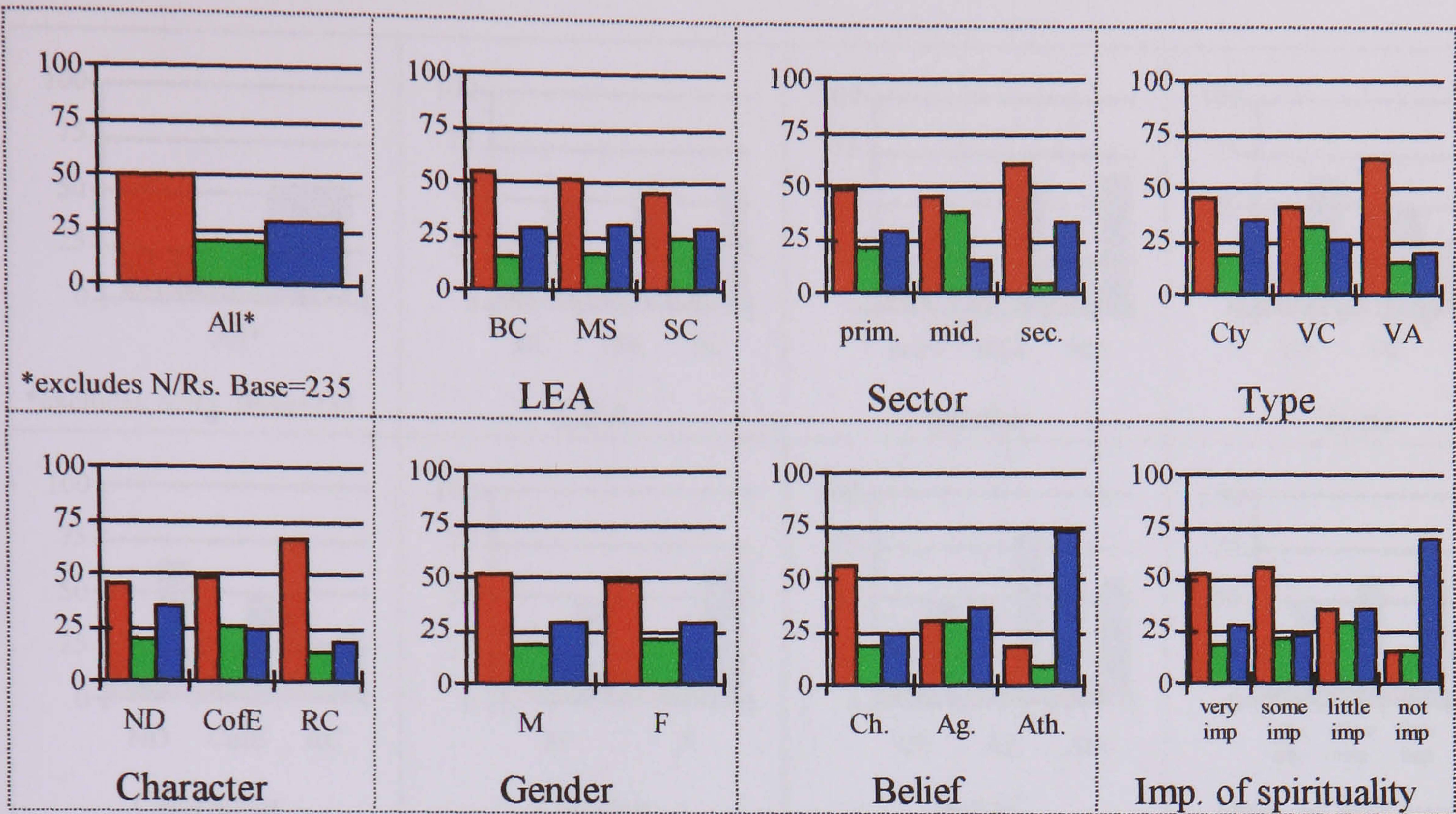
**Figure E6: Percentage agreeing/disagreeing with statement 'Spirituality is about the transcendent, however defined', by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality**



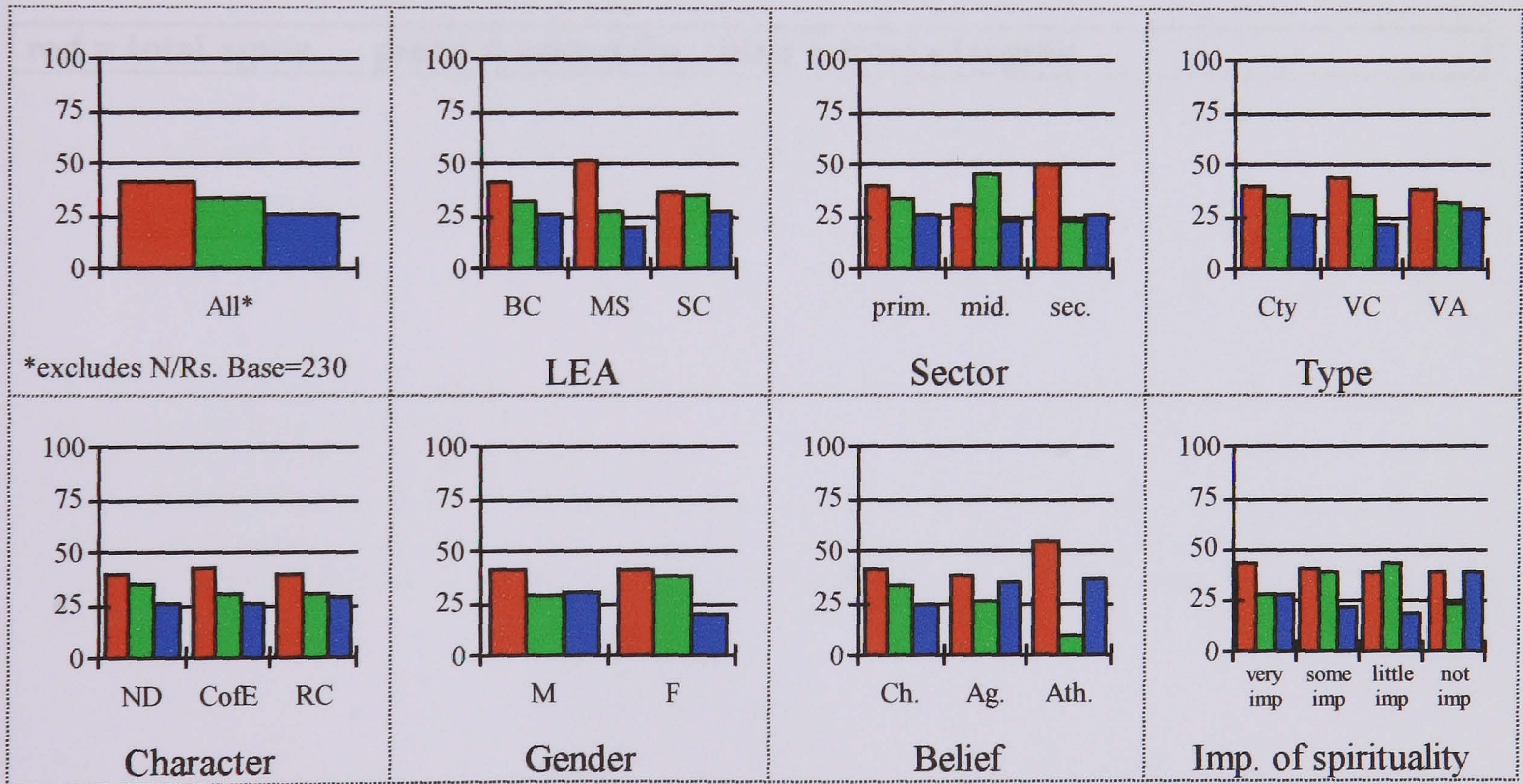
**Figure E7: Percentage agreeing/disagreeing with statement 'Spirituality is about much more than heightened awareness of reality', by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality**

red = total agree    green = uncertain    blue = total disagree





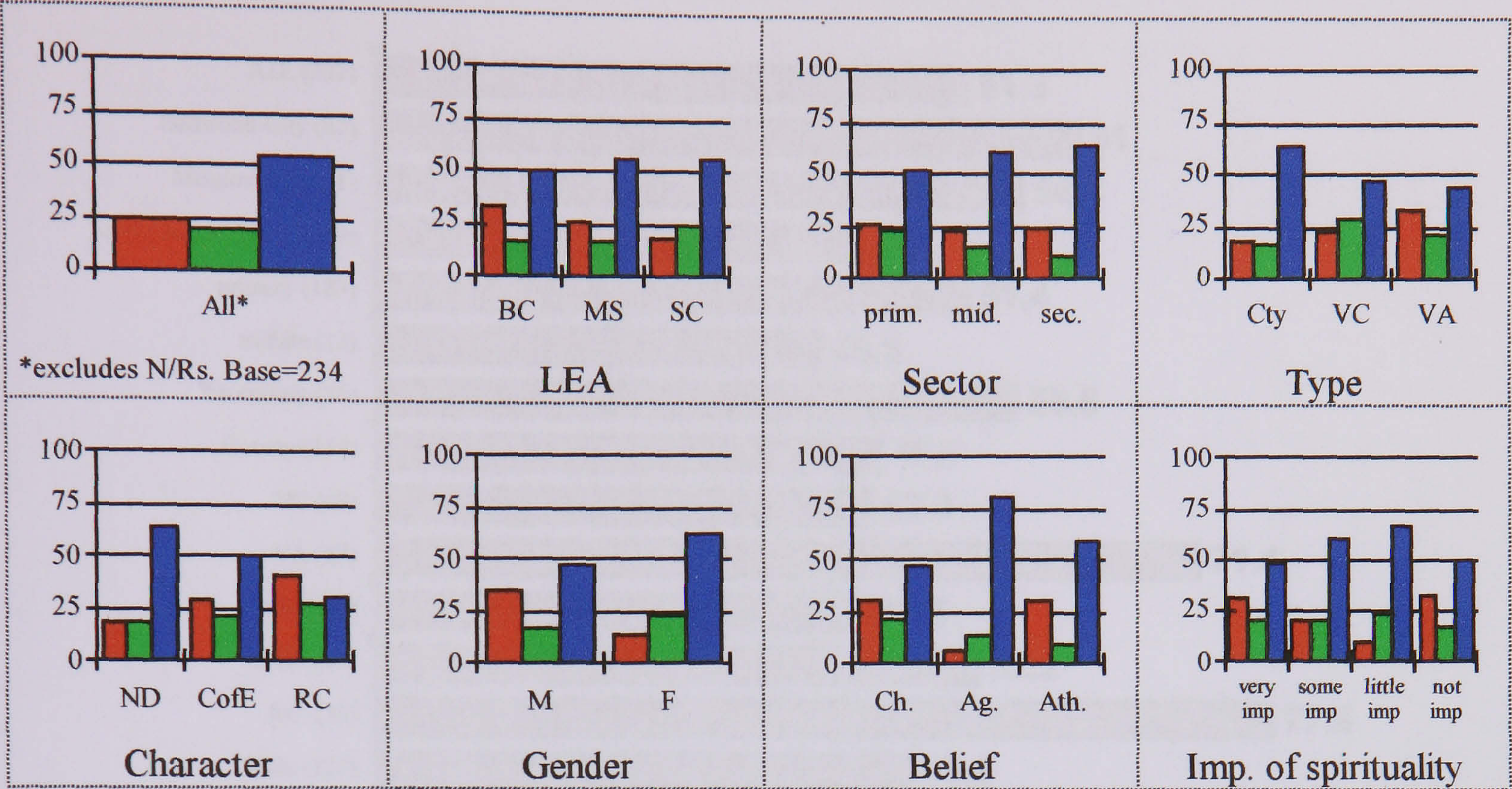
**Figure E8: Percentage agreeing/disagreeing with statement 'Spirituality is about how we treat each other', by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality**



**Figure E9: Percentage agreeing/disagreeing with statement 'Spirituality is about heightened awareness of reality', by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality**

red = total agree    green = uncertain    blue = total disagree

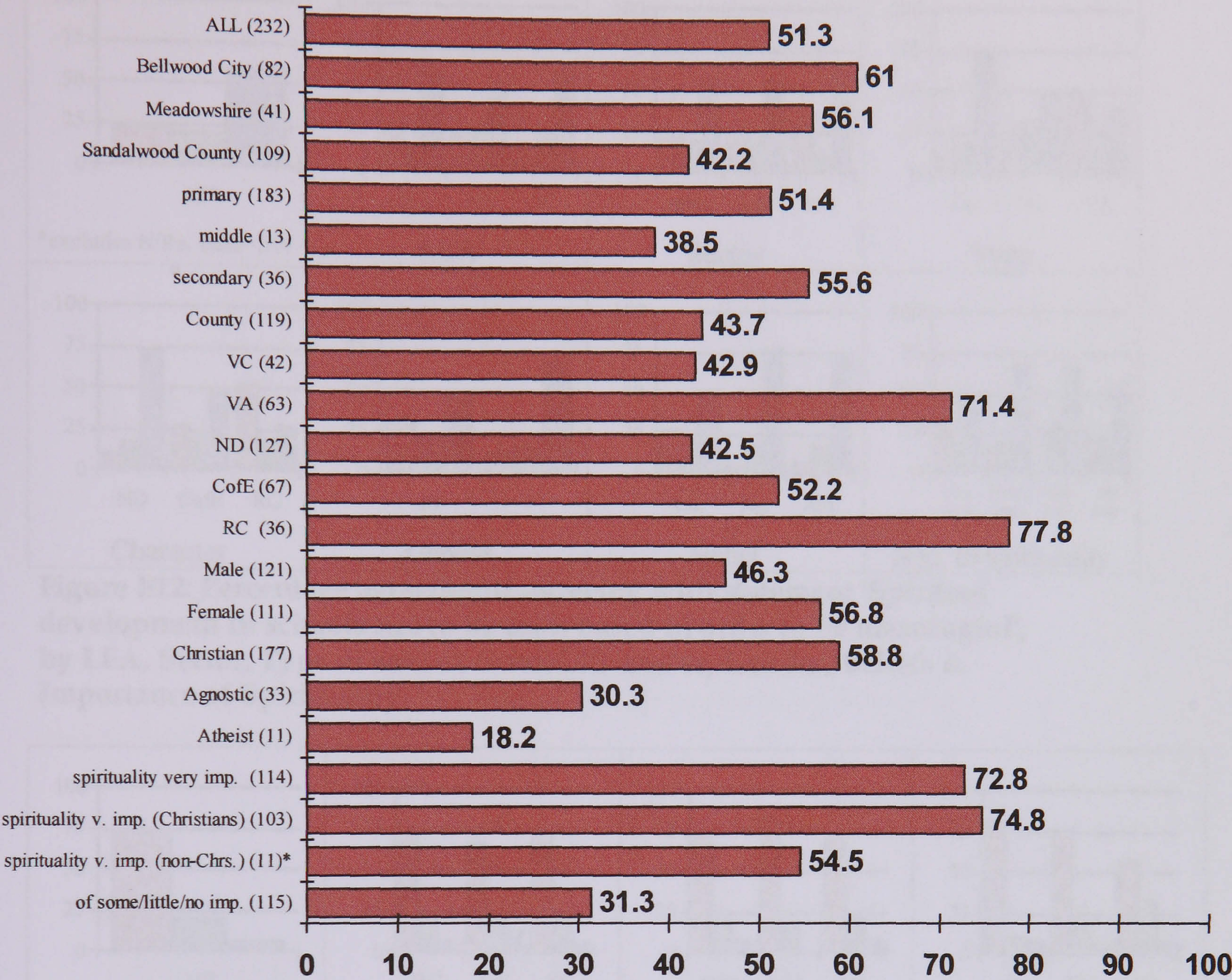




**Figure E10: Percentage agreeing/disagreeing with statement 'Spirituality is only meaningful if it involves some notion of God', by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality**

red = total agree    green = uncertain    blue = total disagree





Excludes headteachers who did not respond to both statements. Bases are given in brackets. (Statistical tests have not been calculated.)

\* 8 agnostics, 1 atheist, 1 'none of these', 1 'other'

**Figure E11: Percentage indicating agreement with both core statements (that all human beings have an intrinsic spiritual dimension and that spirituality is concerned with a human capacity to sense some power, whether called God or not ,which is entirely or partly beyond our individual selves)**



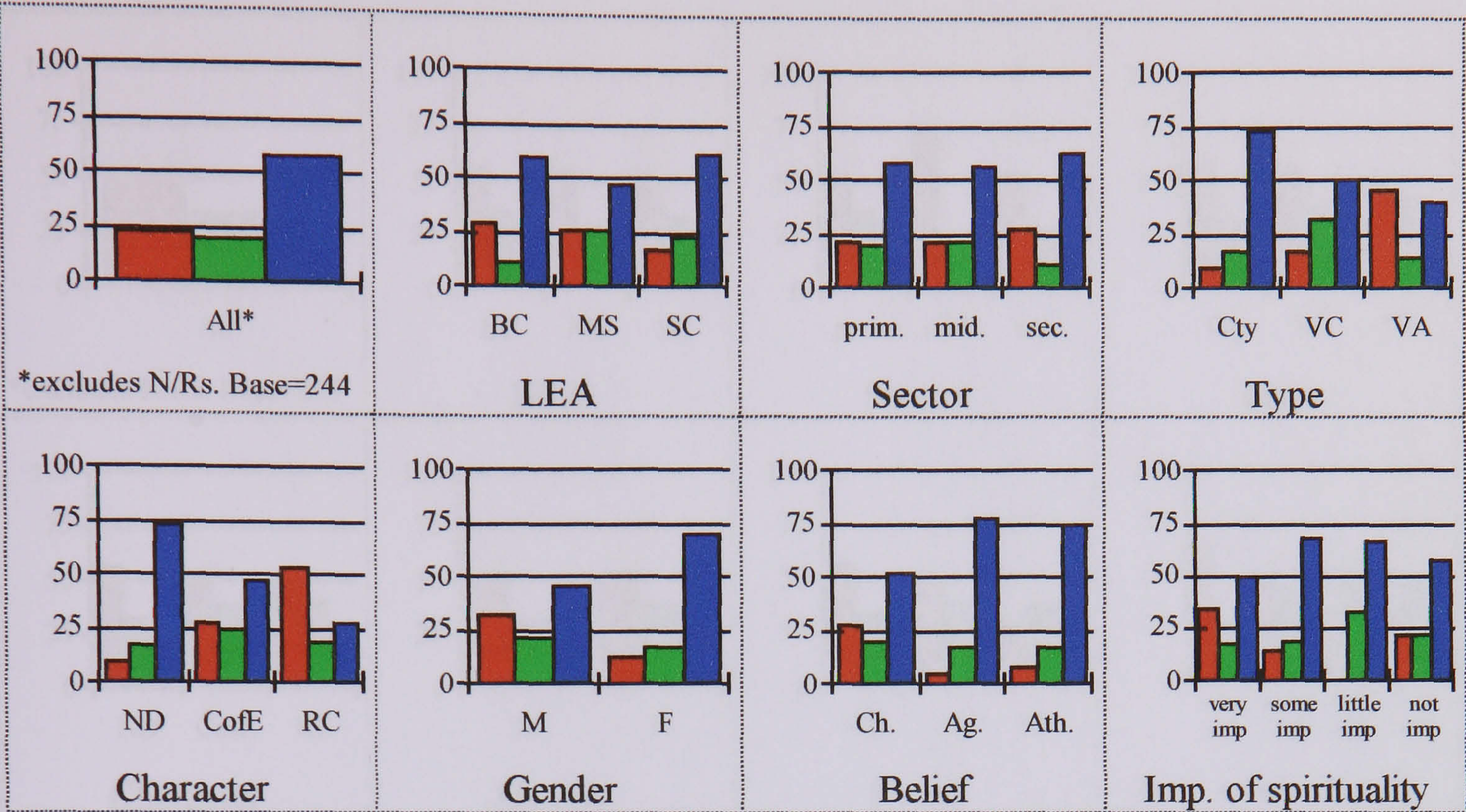


Figure E12: Percentage agreeing/disagreeing with statement 'Spiritual development in schools has to be faith based in order to be meaningful', by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality

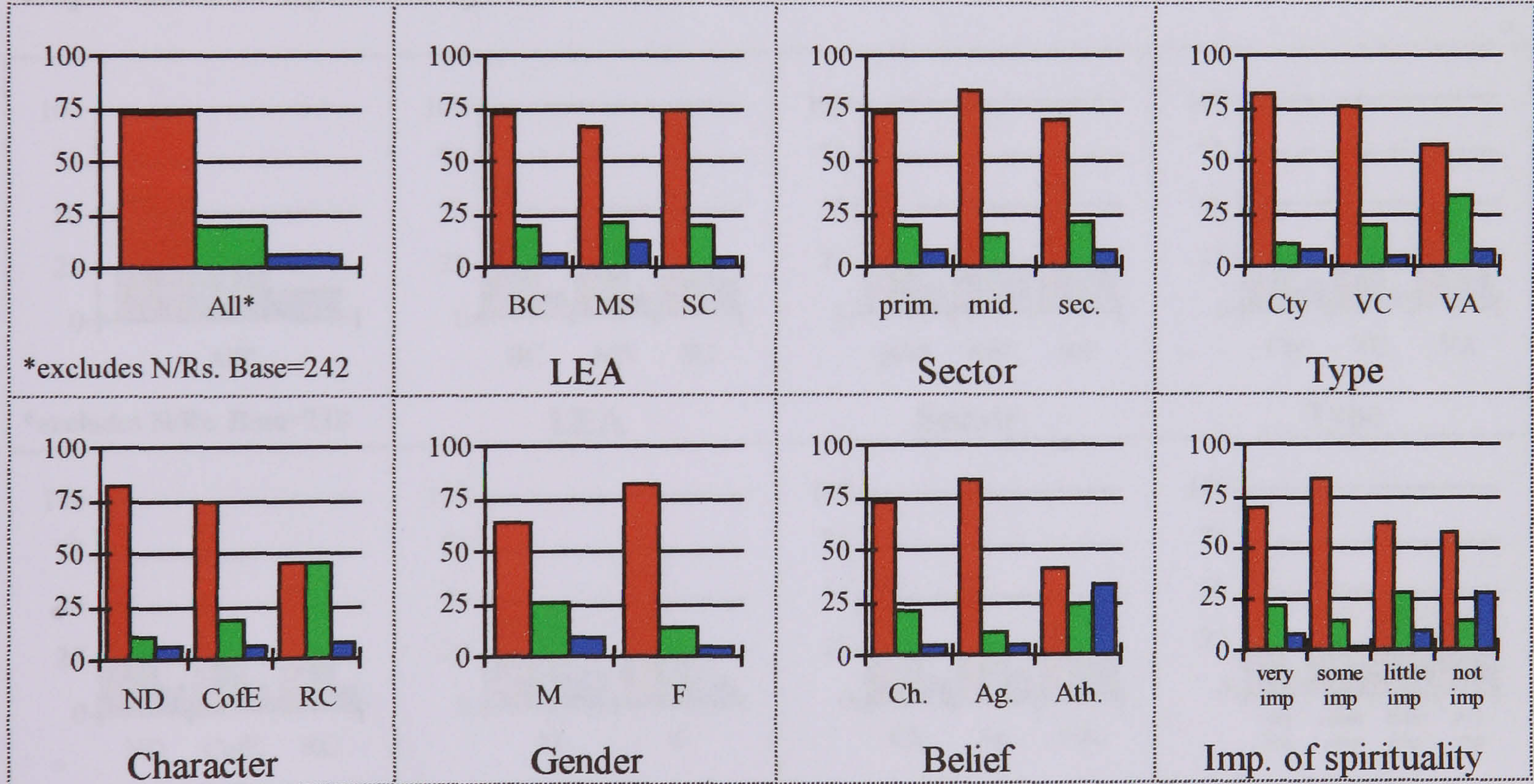
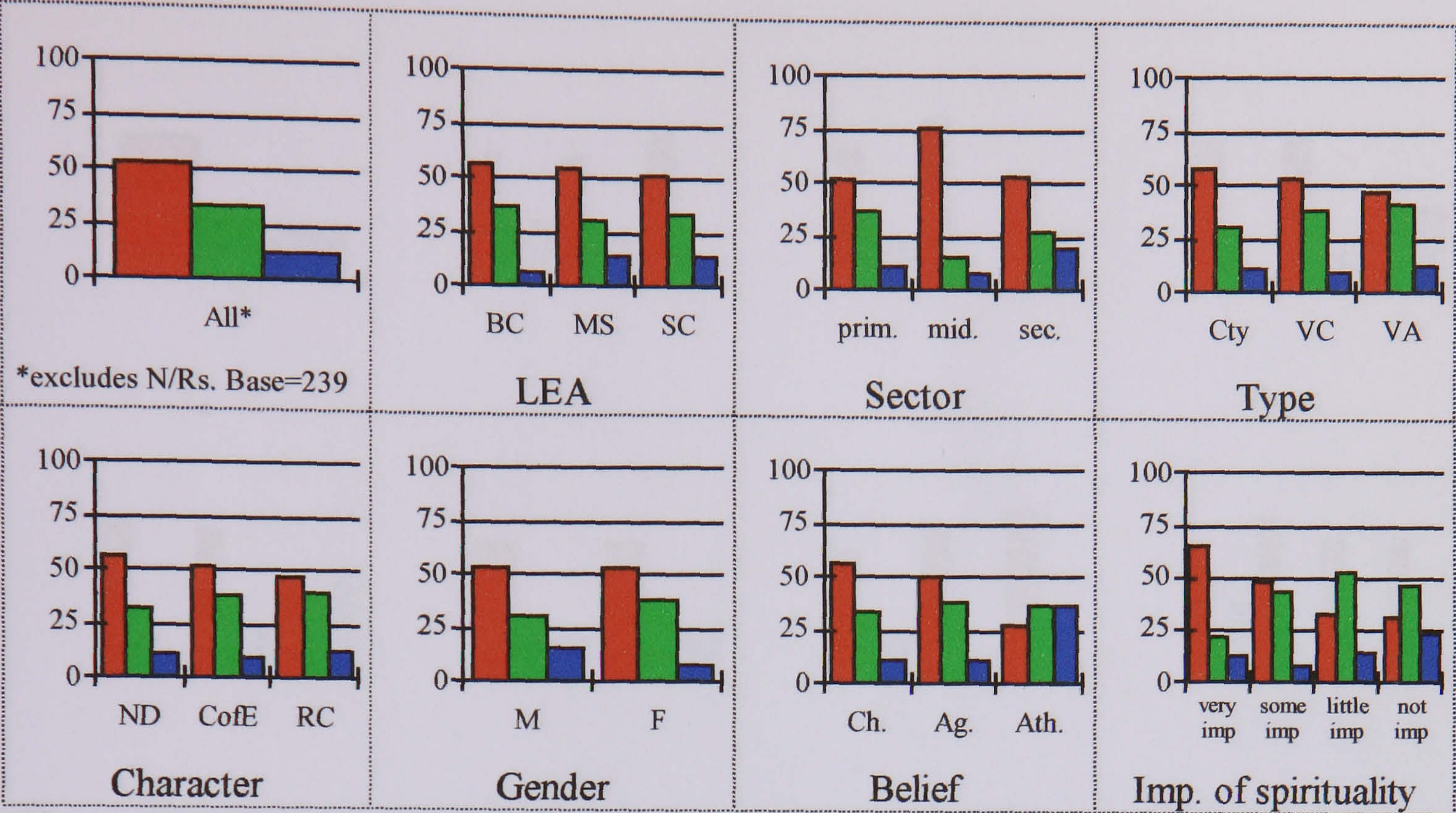


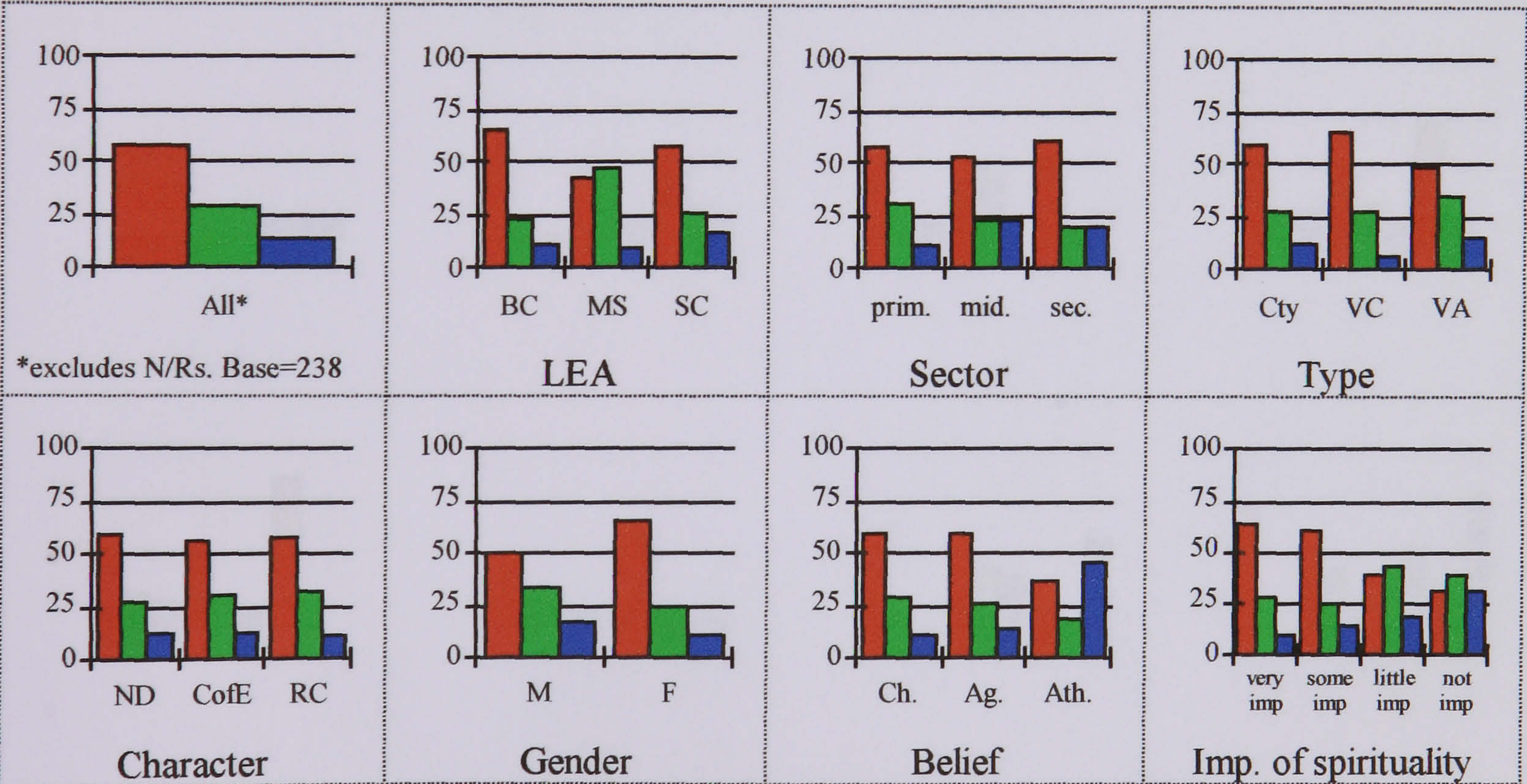
Figure E13: Percentage agreeing/disagreeing with statement 'Spiritual development in schools can be defined in such a way as to be acceptable to both those with religious and secular beliefs', by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality

red = total agree    green = uncertain    blue = total disagree





**Figure E14: Percentage agreeing/disagreeing with statement 'Spiritual development in schools can take into account the idea of a transcendent power which may be conceived in religious or secular terms', by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality**



**Figure E15: Percentage agreeing/disagreeing with statement 'Despite varying religious and secular beliefs in society, it is possible to reach agreement in the state education system on what spiritual development consists of for the purposes of schooling', by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality**

red = total agree    green = uncertain    blue = total disagree



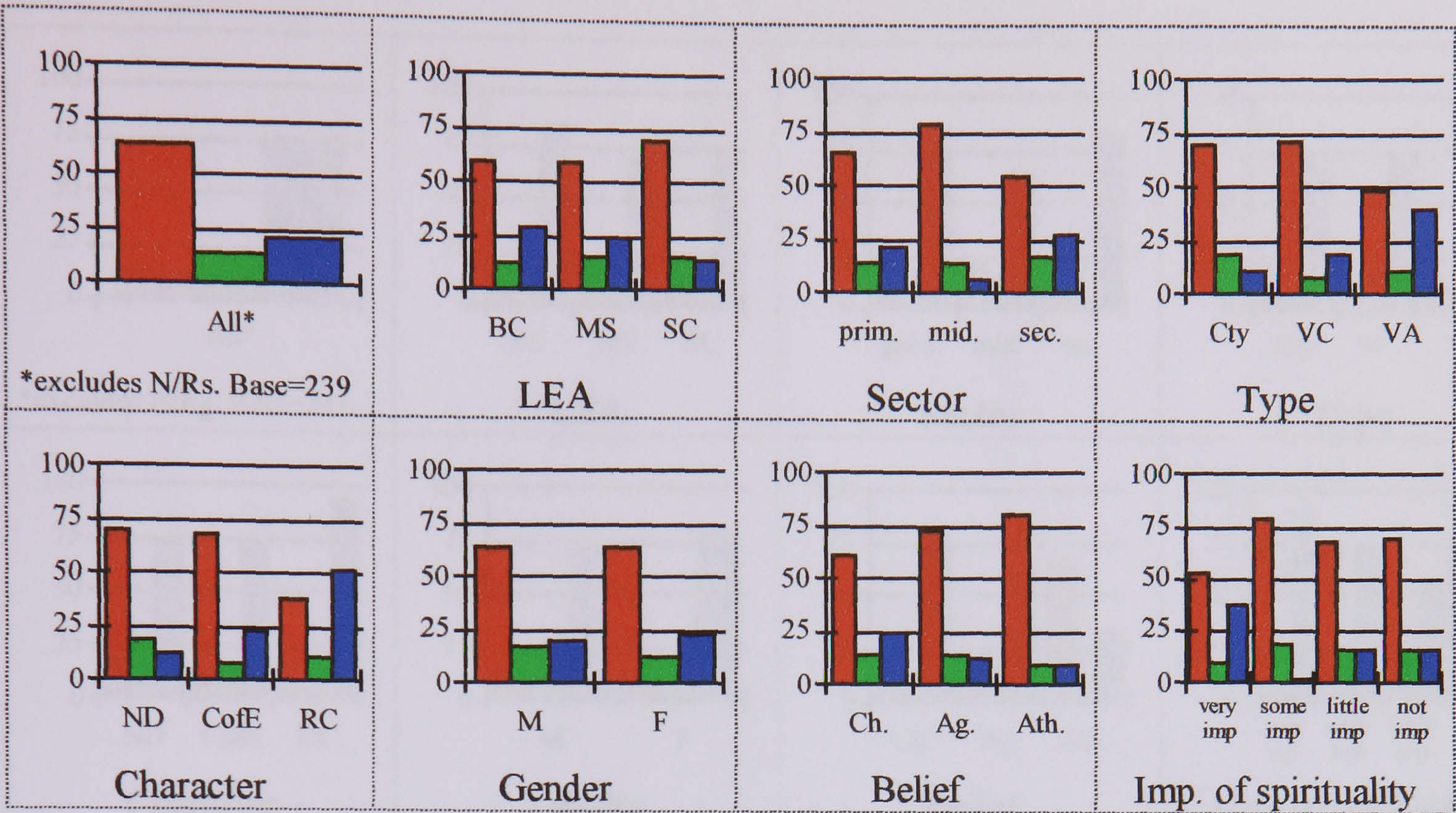


Figure E16: Percentage agreeing/disagreeing with statement 'Spiritual development is important in school education but it should not be the most important priority for schools', by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality

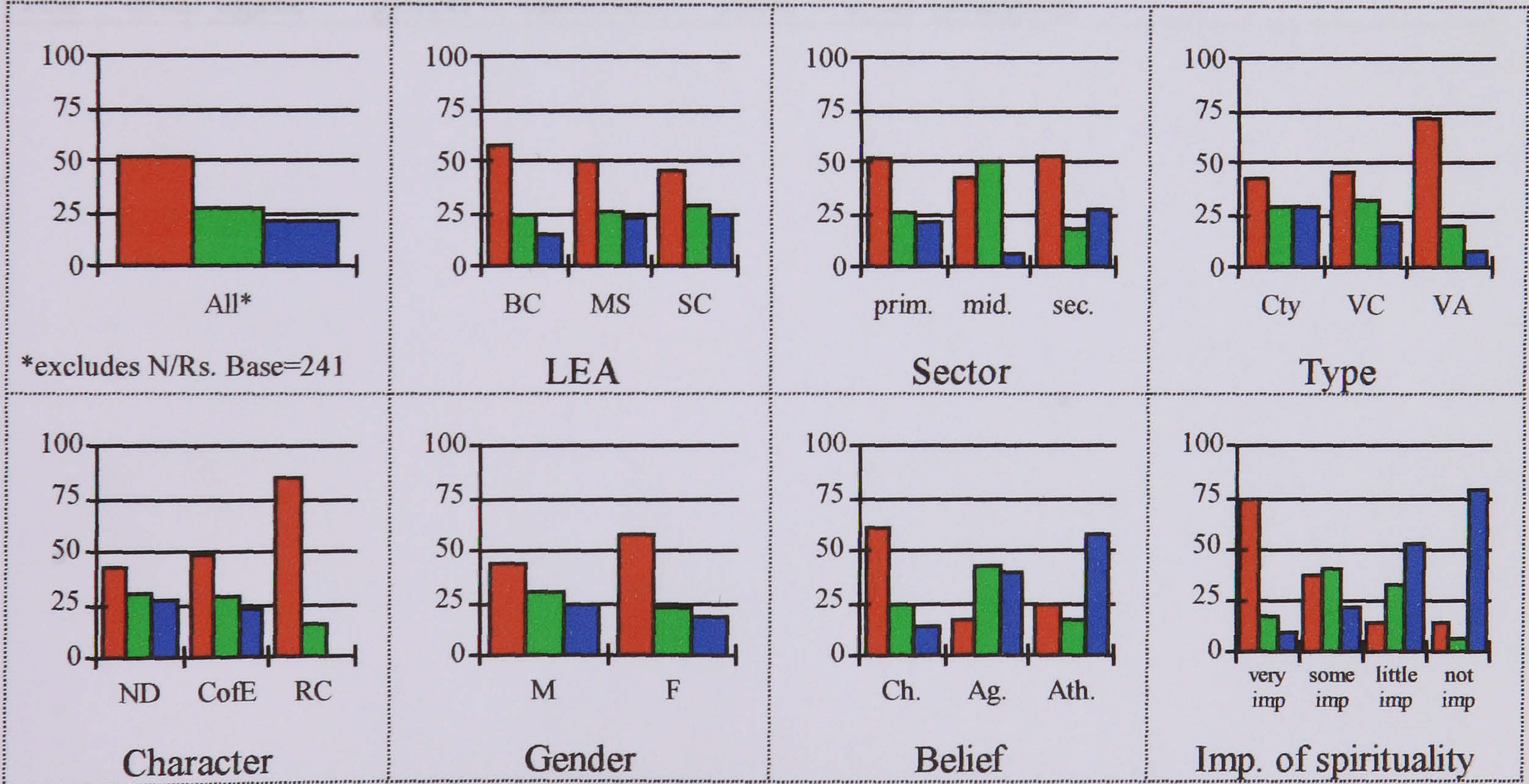


Figure E17: Percentage agreeing/disagreeing with statement 'Spiritual development is at the heart of what good school education is about', by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality

red = total agree    green = uncertain    blue = total disagree



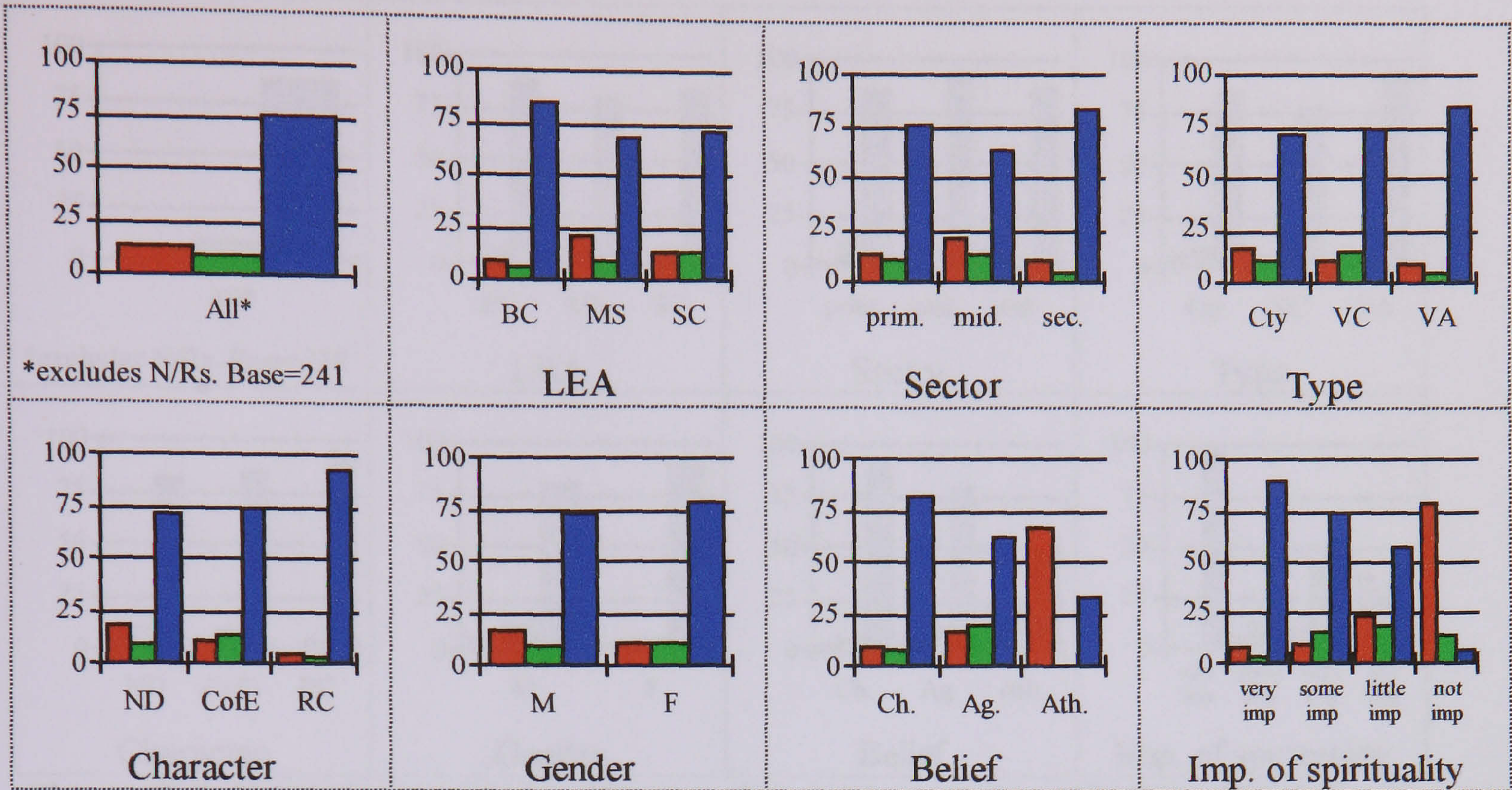


Figure E18: Percentage agreeing/disagreeing with statement 'Spiritual development should not be a matter for schools to be concerned with', by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality

red = total agree    green = uncertain    blue = total disagree



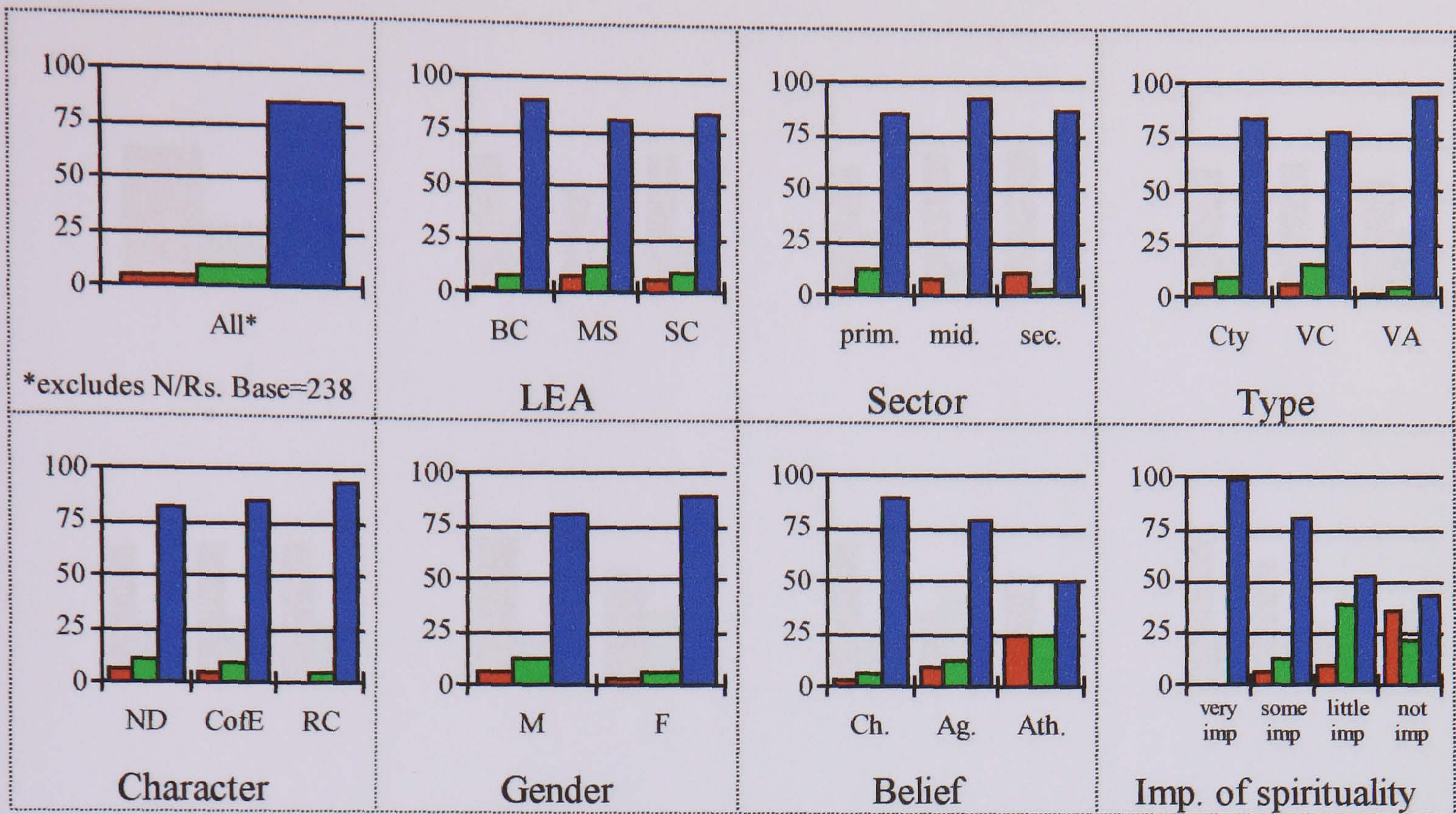


Figure E19: Percentage agreeing/disagreeing with statement 'Spirituality is a meaningless term', by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality

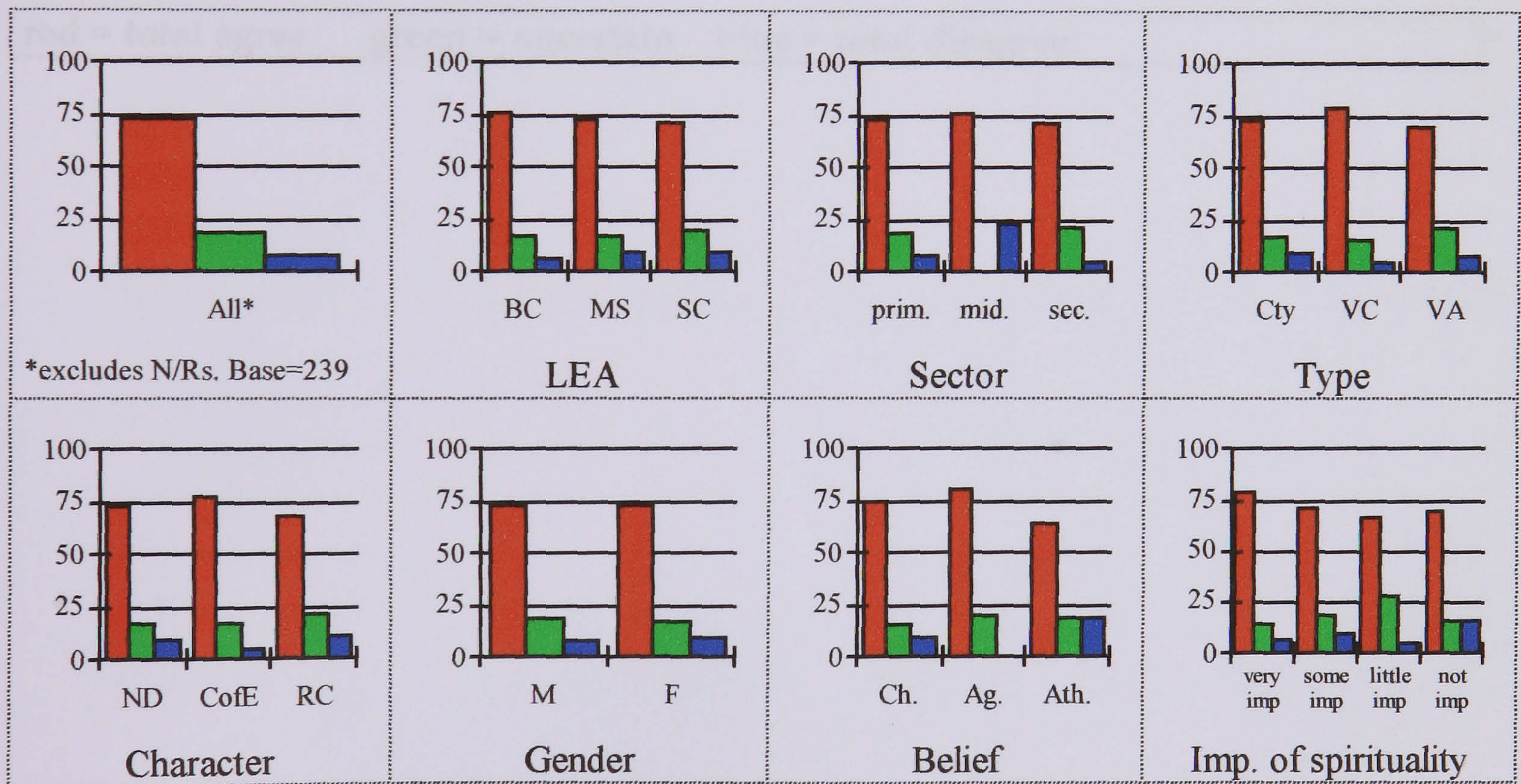


Figure E20: Percentage agreeing/disagreeing with statement 'Spiritual development can be distinguished from moral development', by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality

red = total agree    green = uncertain    blue = total disagree



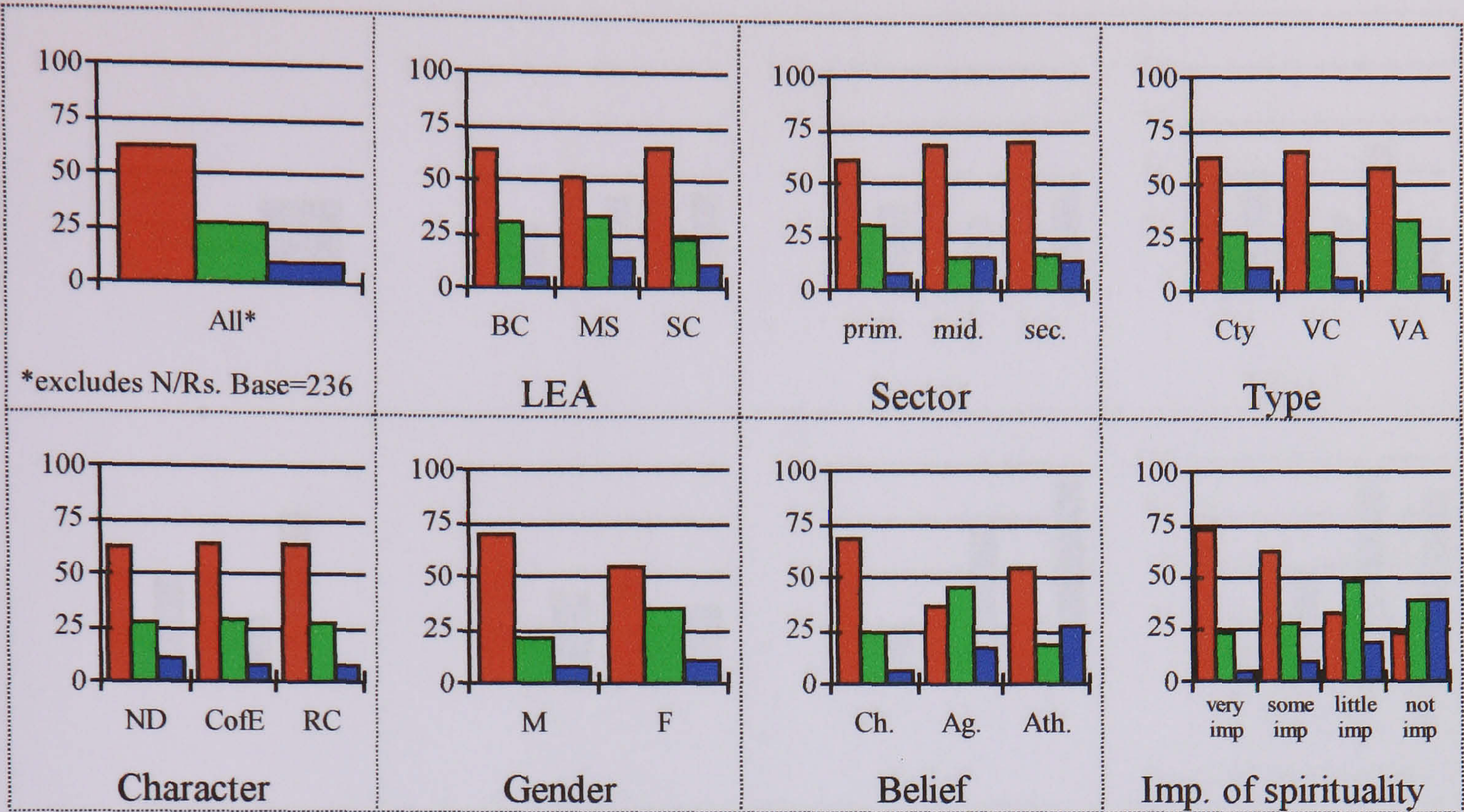


Figure E21: Percentage agreeing/disagreeing with statement 'There are such things as spiritual virtues, as distinct from moral virtues', by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality

red = total agree    green = uncertain    blue = total disagree



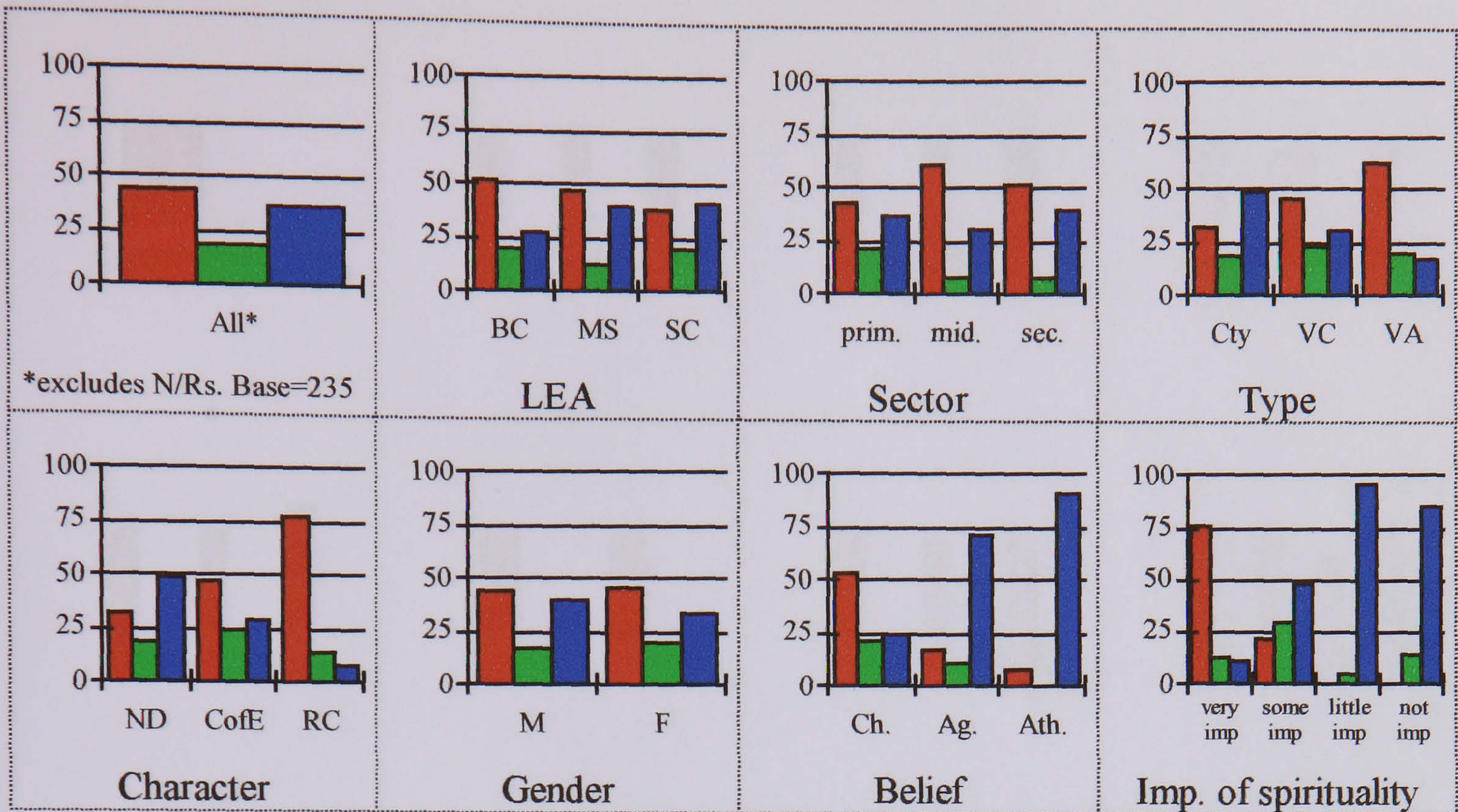


Figure E22: Percentage agreeing/disagreeing with statement 'At times I have a sense of being inspired in my headship by a power, whether called God or not, which appears to be beyond the everyday self', by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality

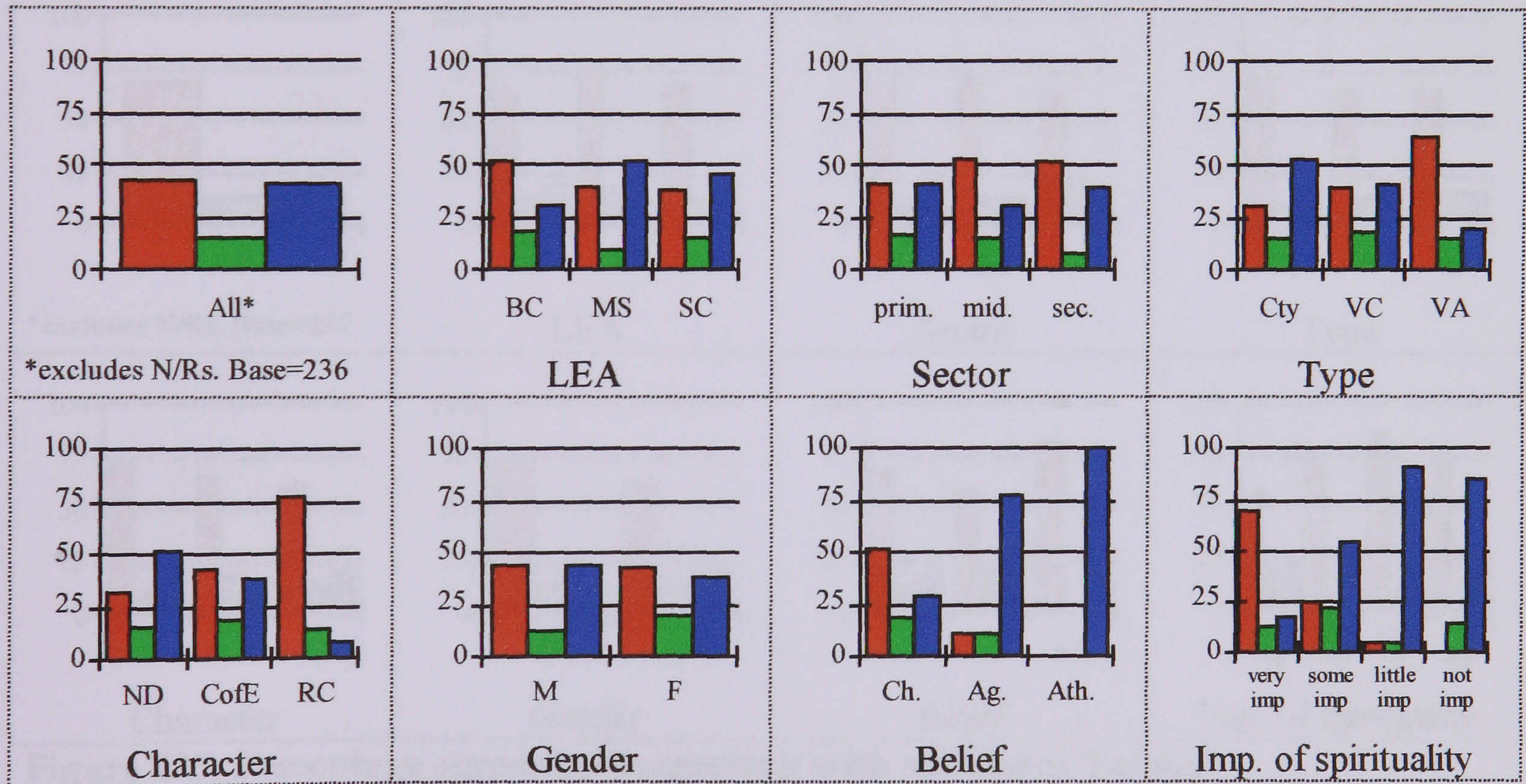


Figure E23: Percentage agreeing/disagreeing with statement 'At times I have a sense of being supported in my headship by a power, whether called God or not, which appears to be beyond the everyday self', by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality

red = total agree    green = uncertain    blue = total disagree



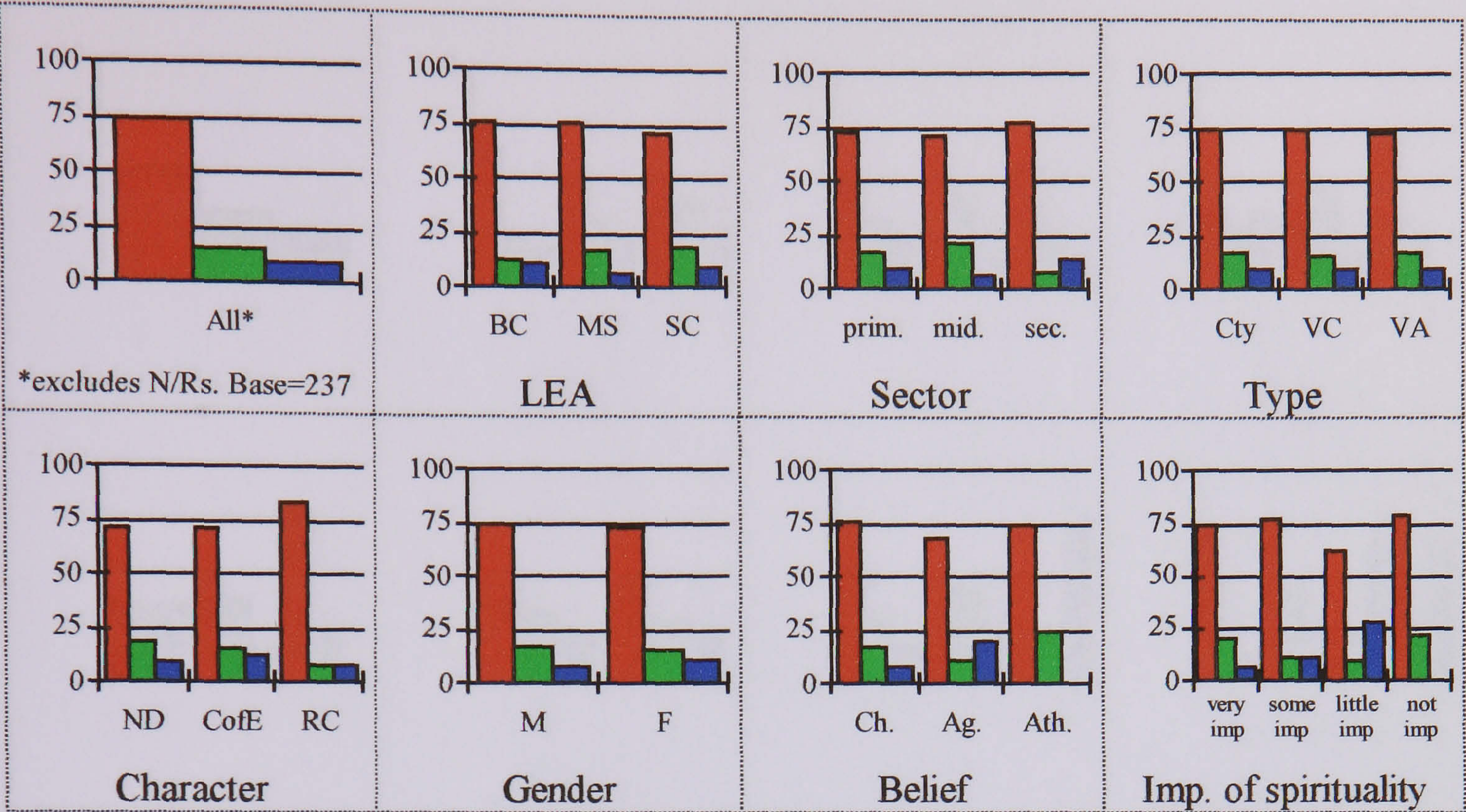


Figure E24: Percentage agreeing/disagreeing with statement 'Intuition has a large part to play in school leadership', by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality

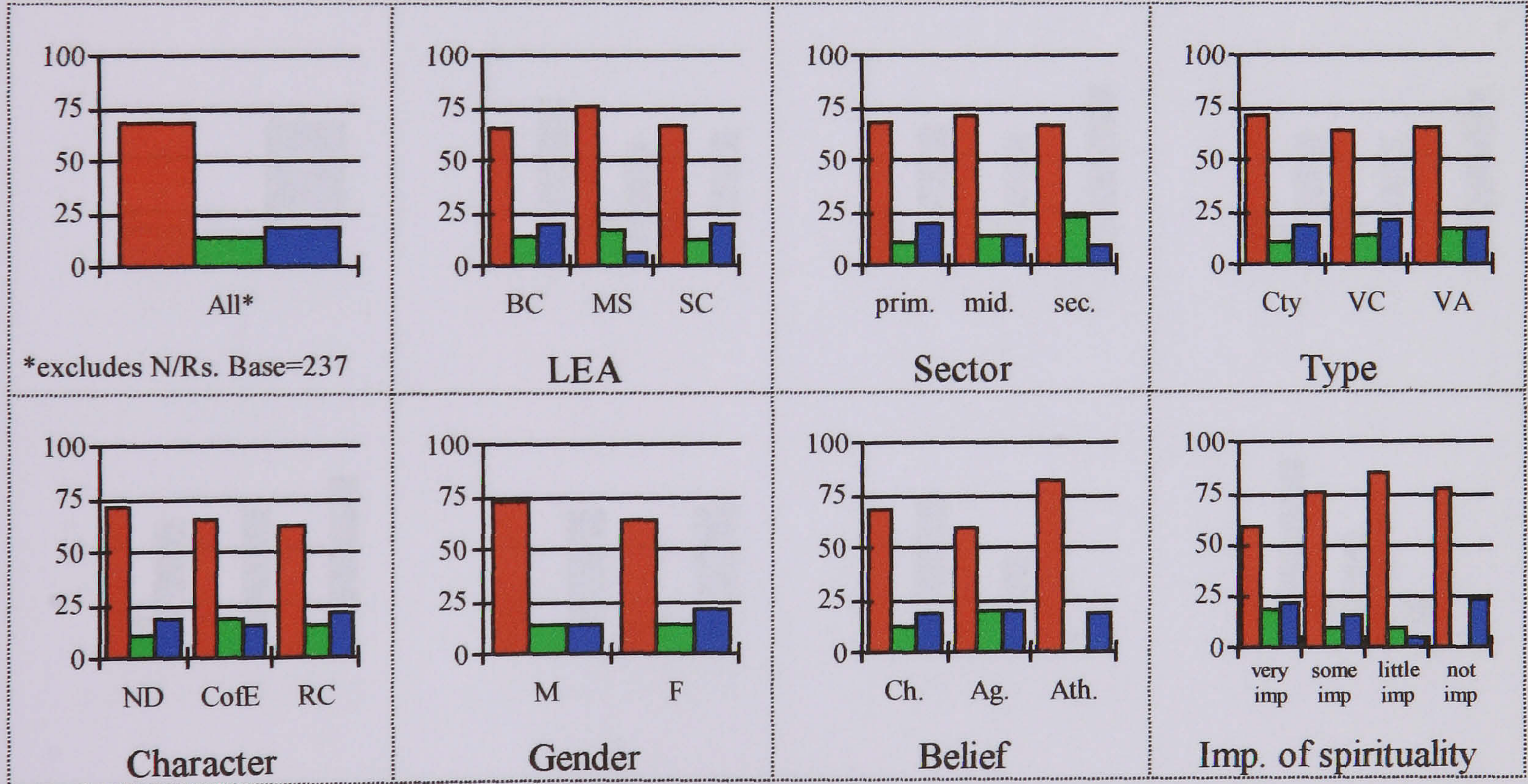


Figure E25: Percentage agreeing/disagreeing with statement 'School leadership is predominantly about a rational approach to decision-making' by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality

red = total agree    green = uncertain    blue = total disagree



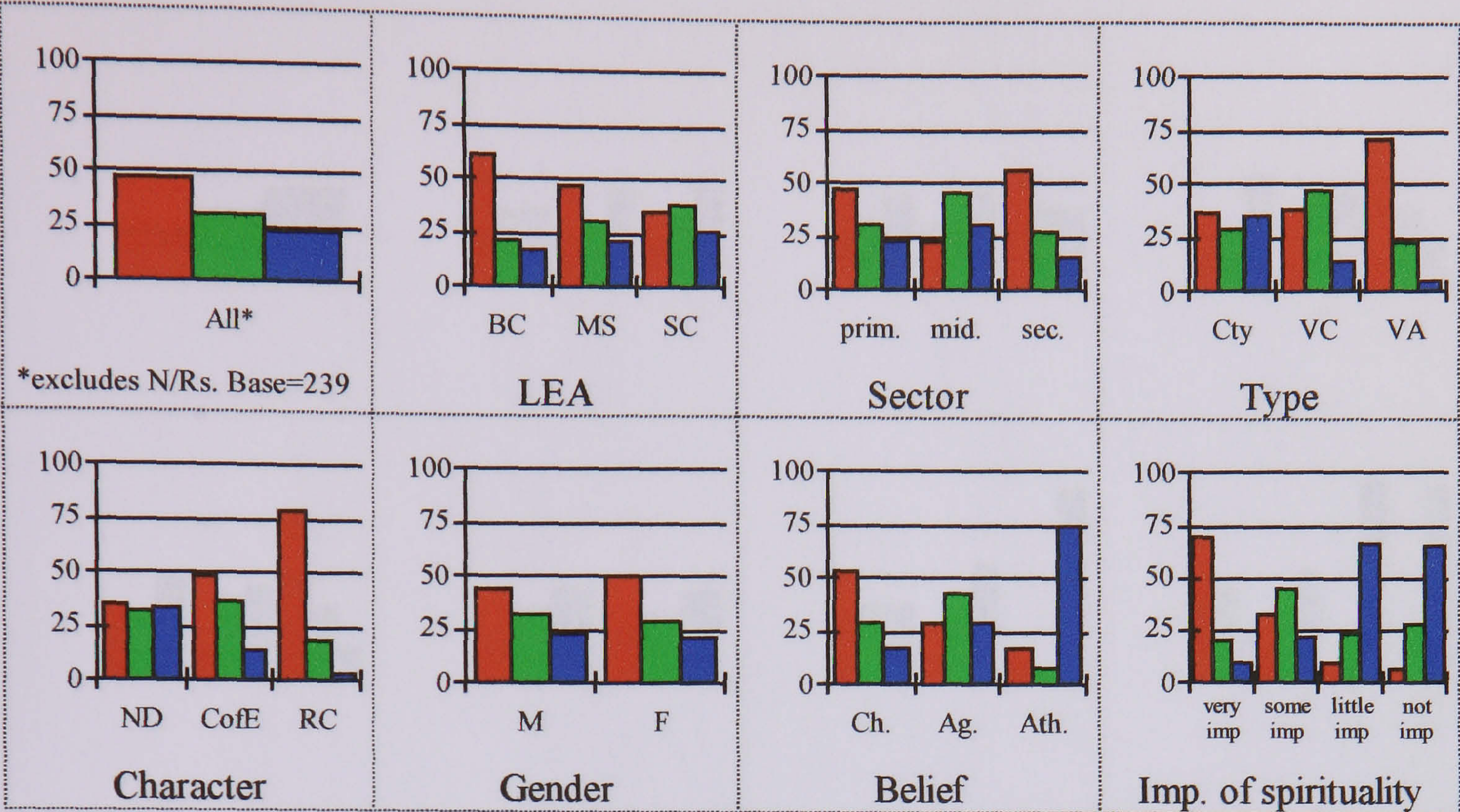


Figure E26: Percentage agreeing/disagreeing with statement 'Spirituality is a natural dimension of school leadership', by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality

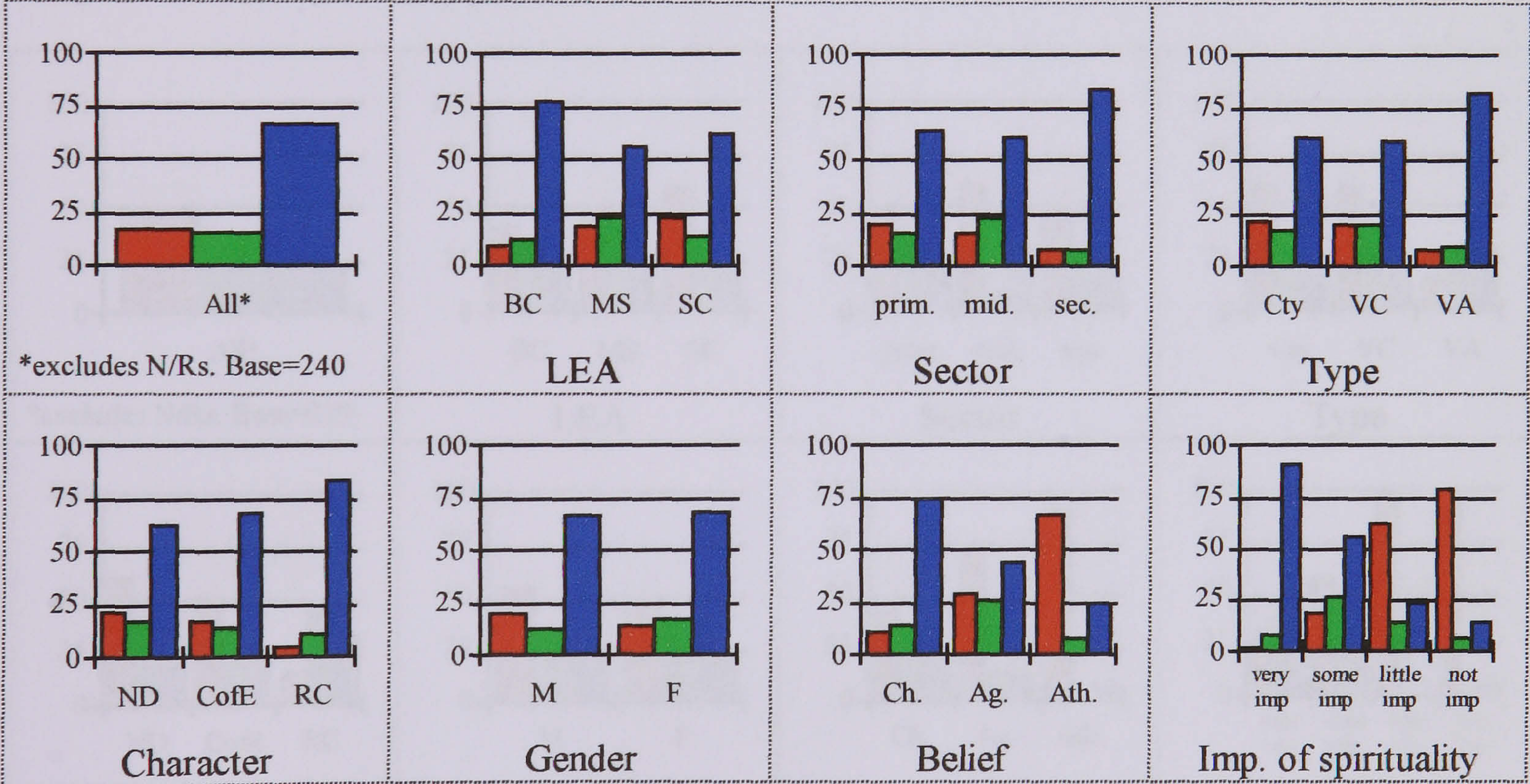


Figure E27: Percentage agreeing/disagreeing with statement 'Spirituality is entirely a private matter and nothing to do with my job as headteacher' by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality

red = total agree    green = uncertain    blue = total disagree



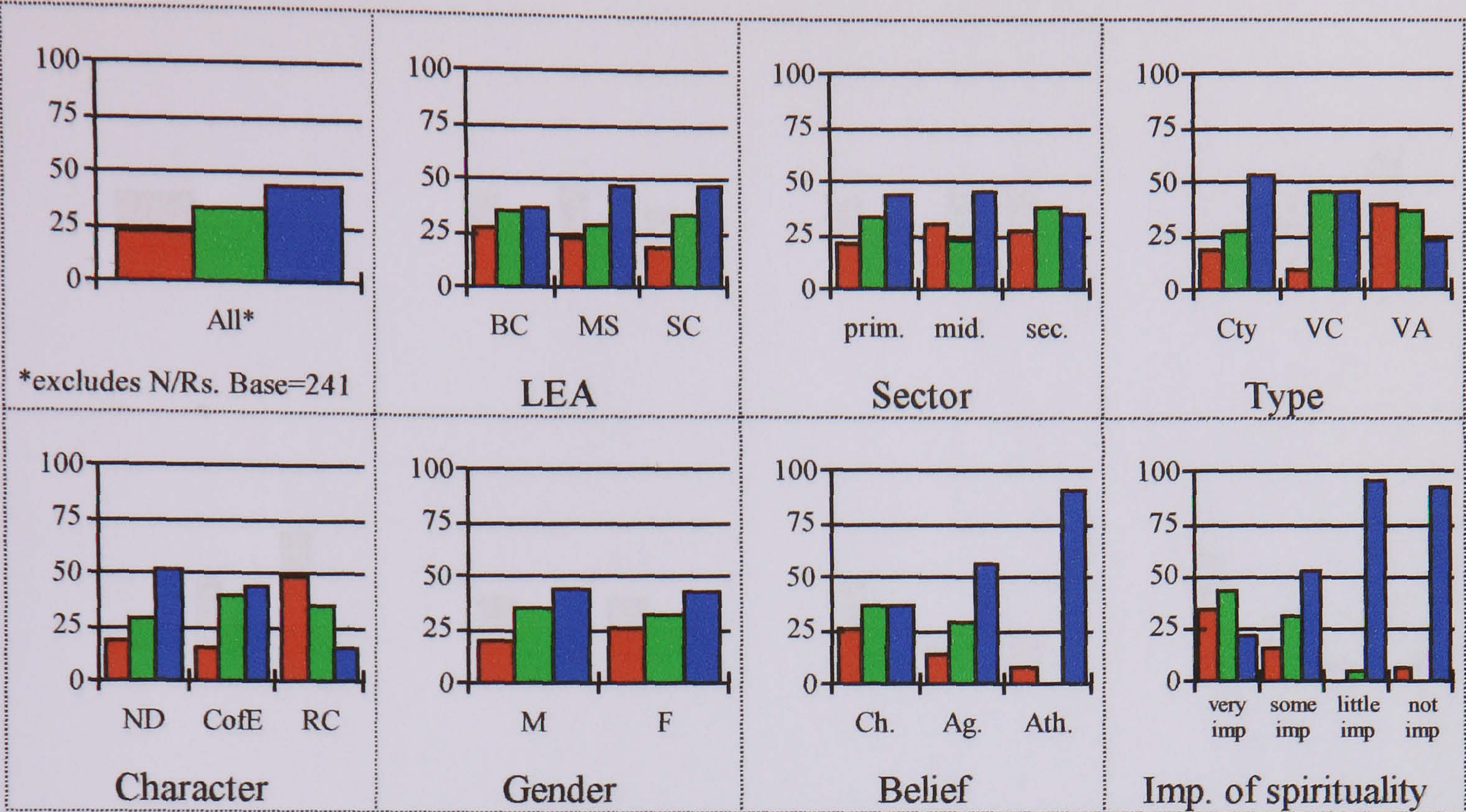


Figure E28: Percentage agreeing/disagreeing with statement 'A lack of understanding of spirituality seriously hampers a headteacher's ability to be an effective leader of a school', by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality

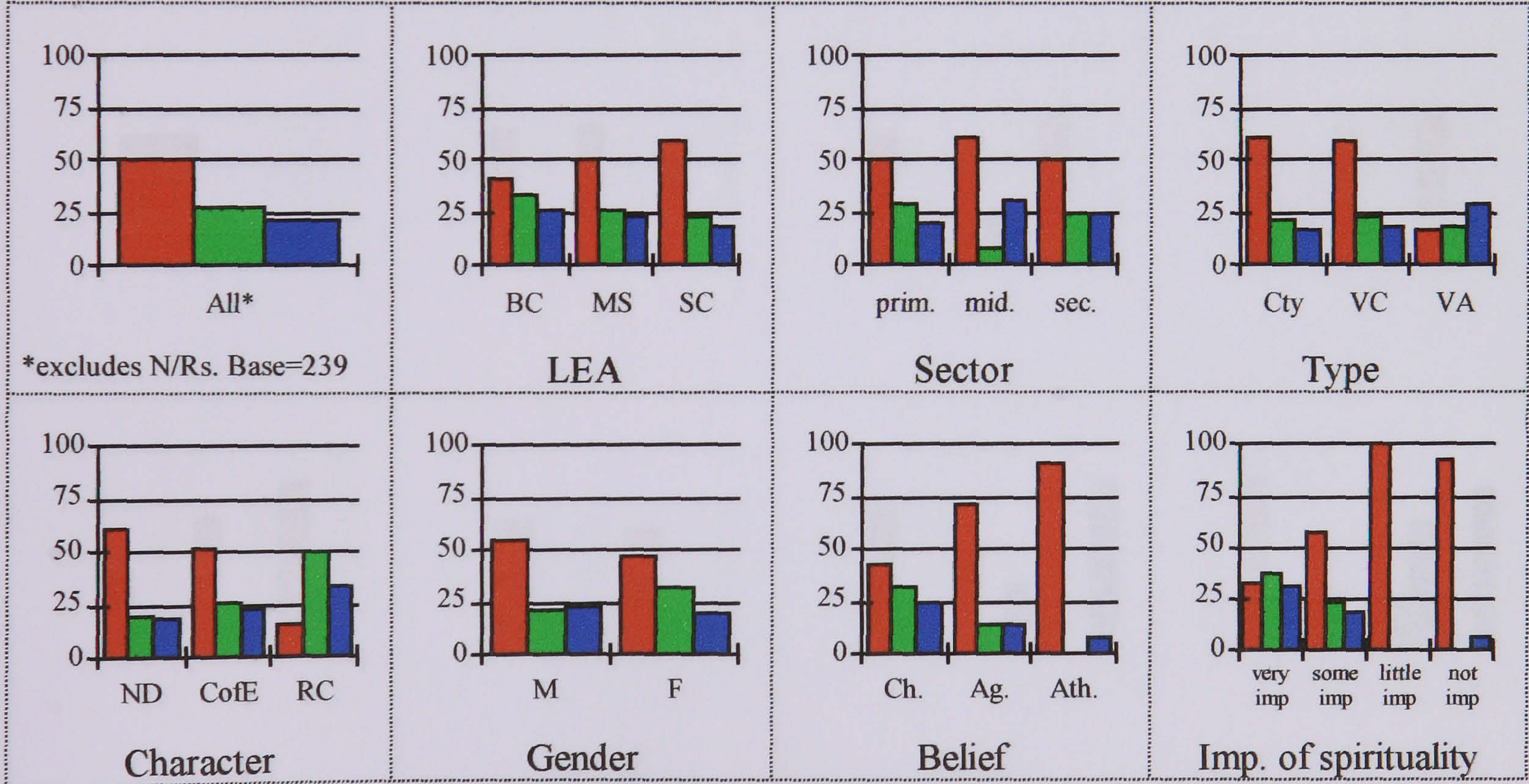


Figure E29: Percentage agreeing/disagreeing with statement 'Being a good headteacher is NOT dependent on spiritual qualities' by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality

red = total agree    green = uncertain    blue = total disagree



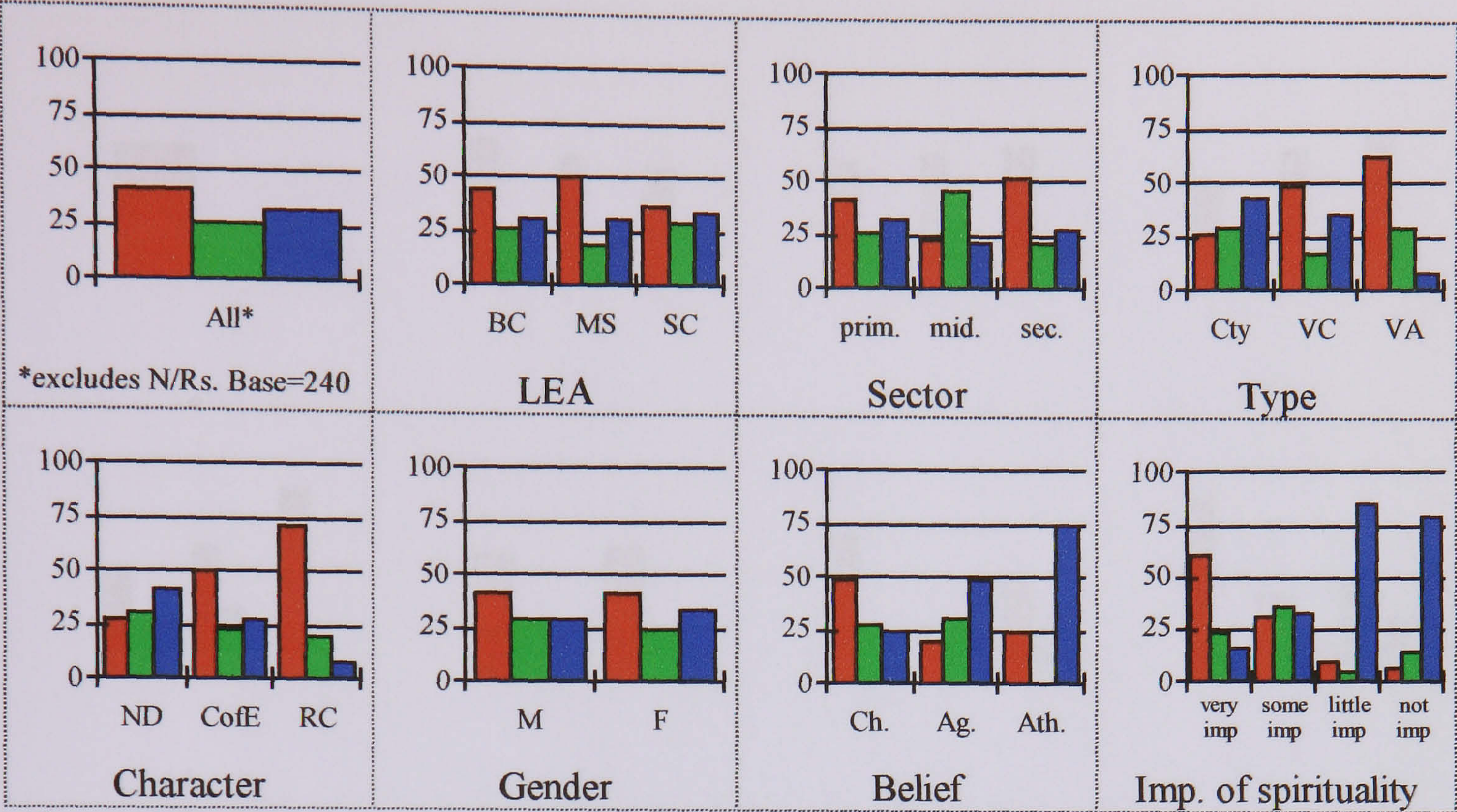


Figure E30: Percentage agreeing/disagreeing with statement 'Time and resources should be allocated for headteachers' spiritual development as part of their continuing professional development', by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality

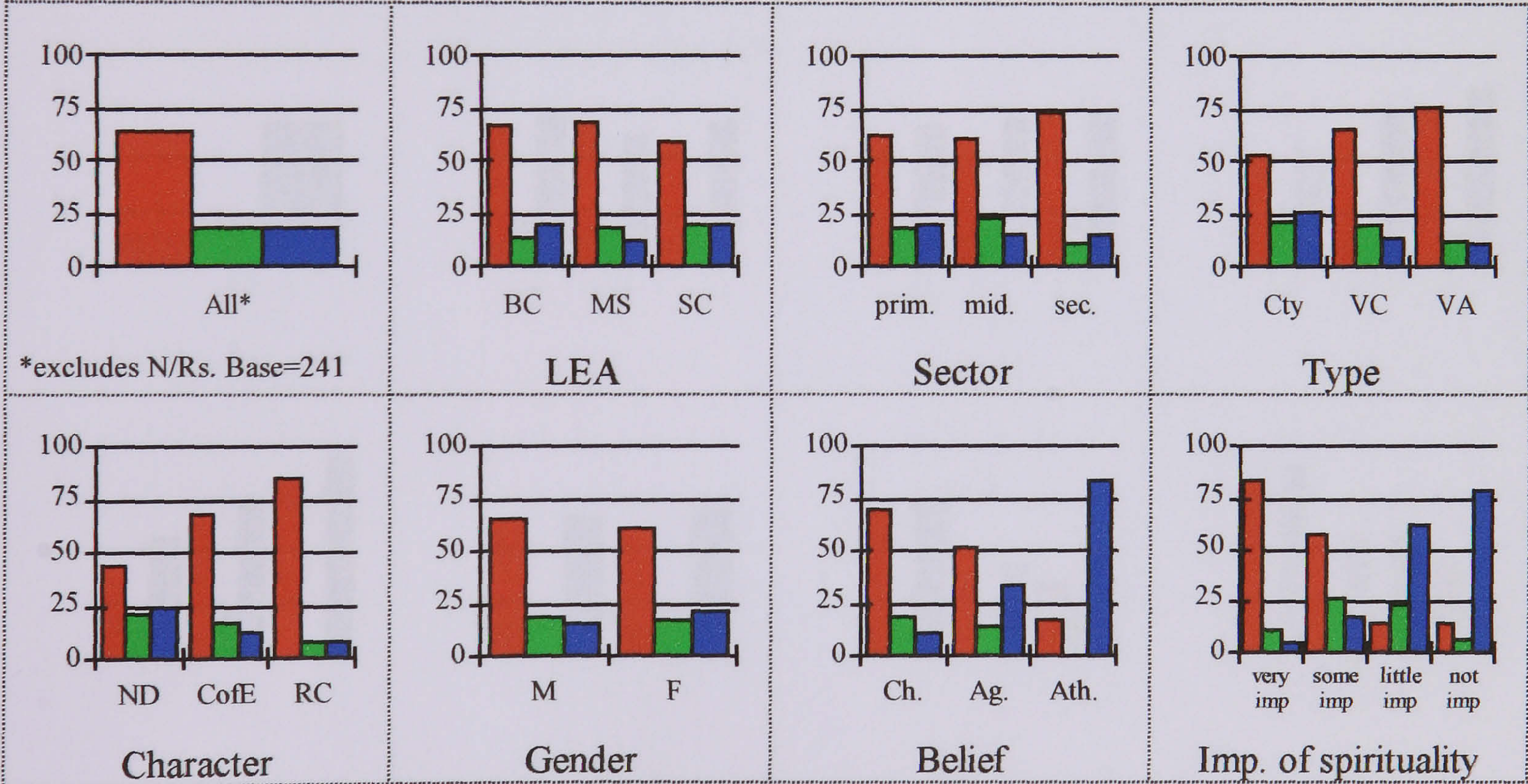


Figure E31: Percentage agreeing/disagreeing with statement 'To help promote the spiritual development of others you first have to attend to your own spiritual development' by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality

red = total agree    green = uncertain    blue = total disagree



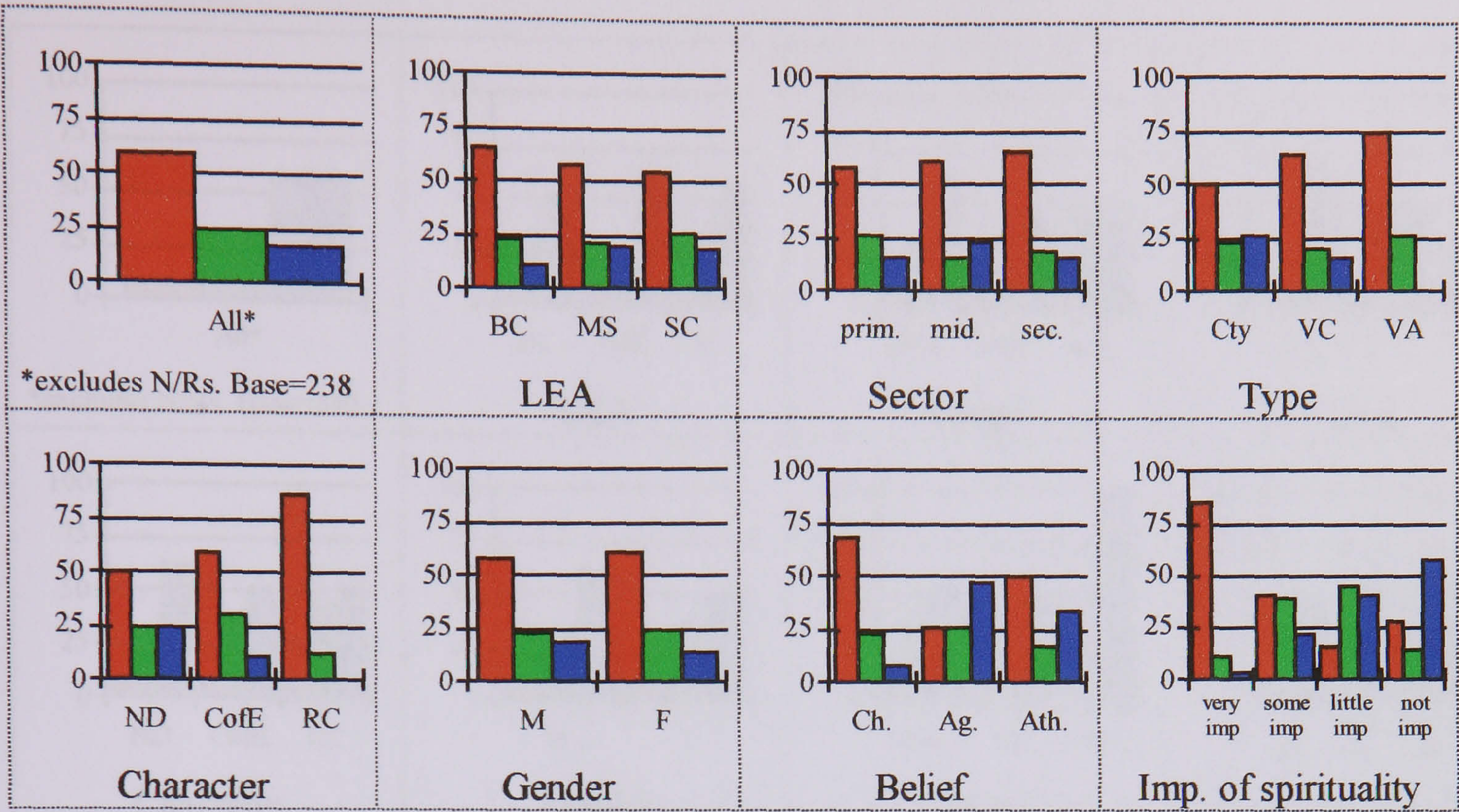


Figure E32: Percentage agreeing/disagreeing with statement 'As a headteacher, promoting pupils' spiritual development is an area where I feel I can contribute a great deal', by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality

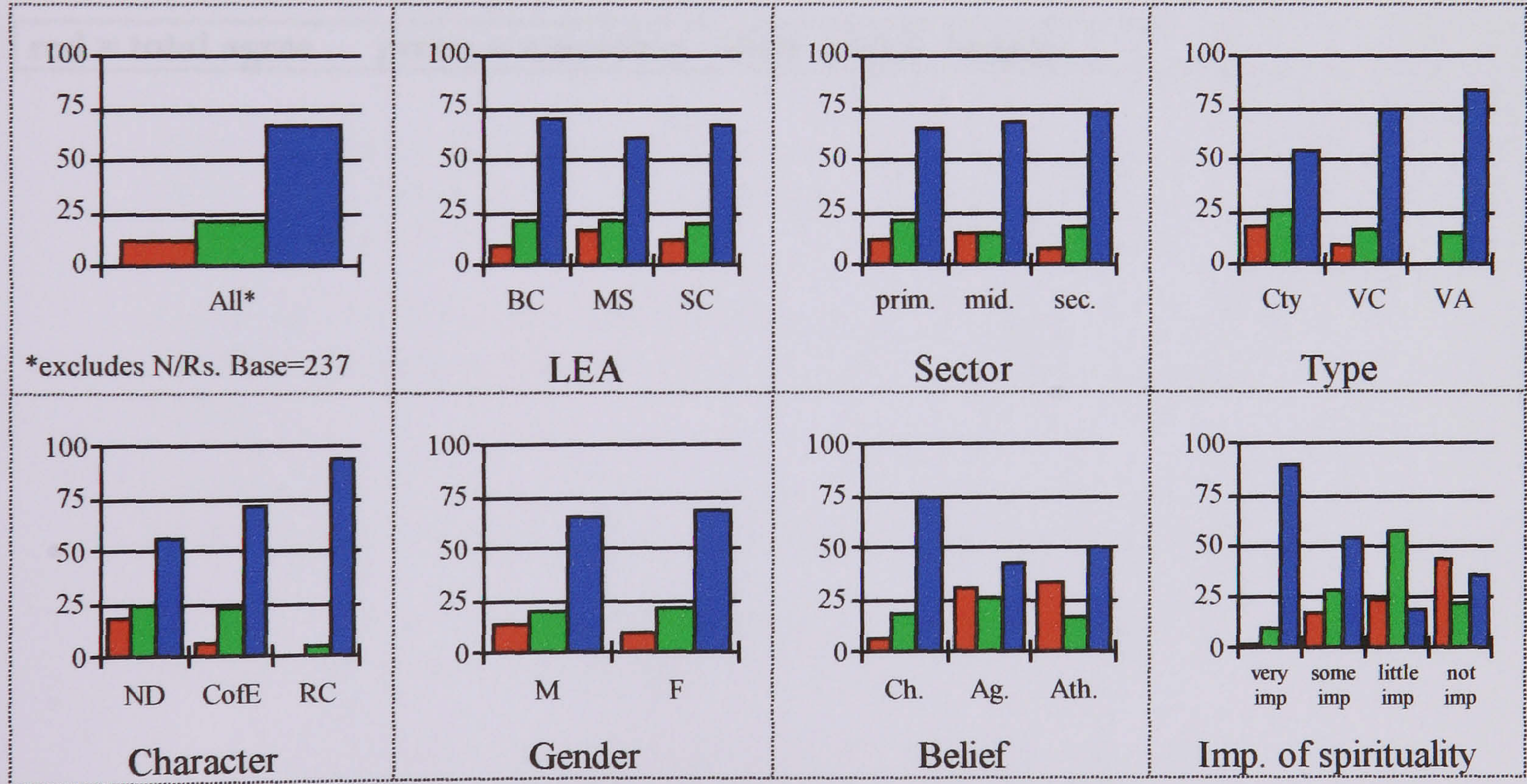
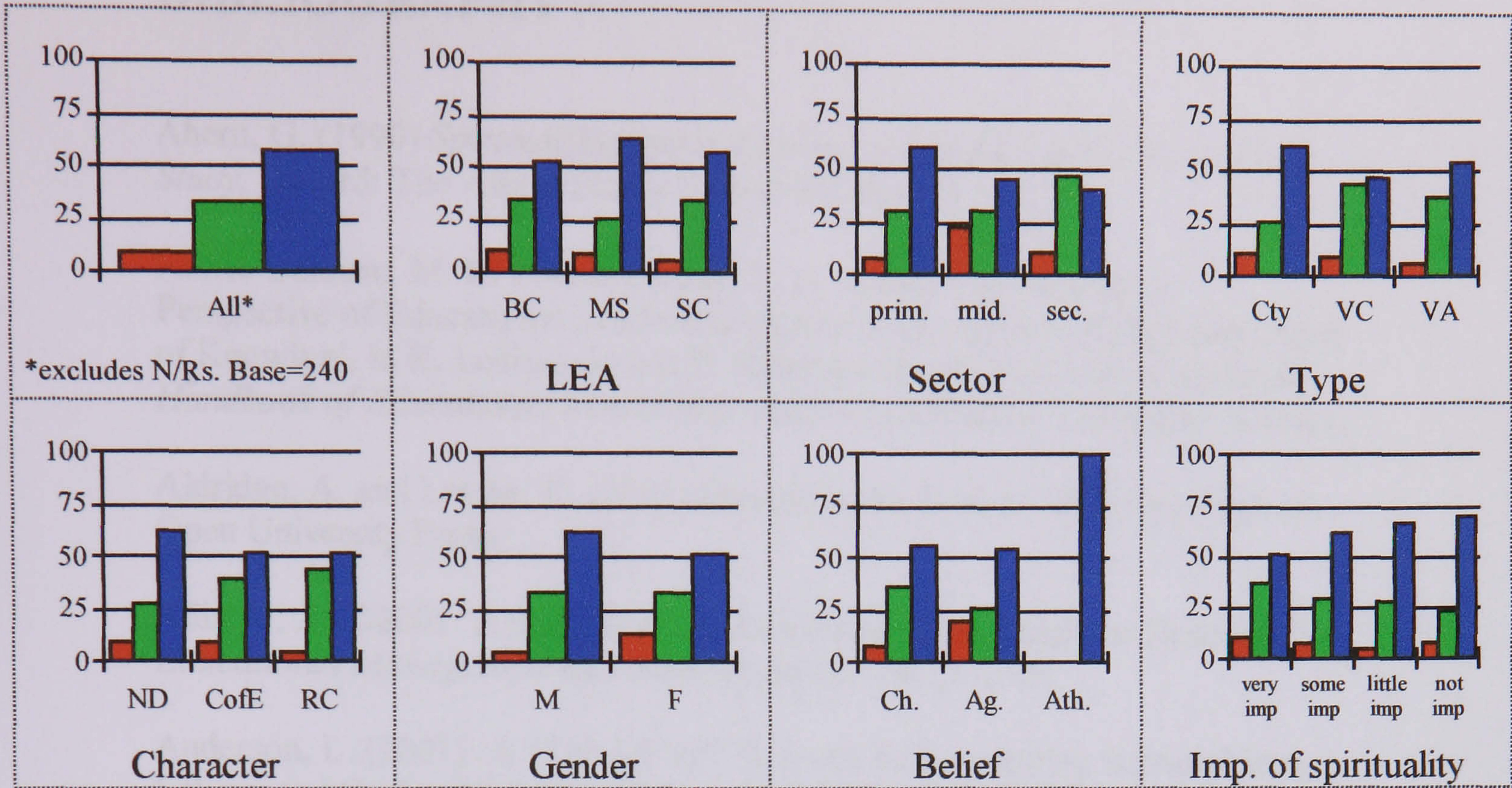


Figure E33: Percentage agreeing/disagreeing with statement 'As a headteacher, promoting pupils' spiritual development is an area where I feel I can contribute very little', by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality

red = total agree    green = uncertain    blue = total disagree





**Figure E34: Percentage agreeing/disagreeing with statement 'In general, the leadership styles of women headteachers are more suited to promoting spiritual development than the leadership styles of male headteachers', by LEA, Sector, Type of school, School Character, Gender, Beliefs & Importance of Spirituality**

red = total agree    green = uncertain    blue = total disagree



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